TASAWWUF

Sikander Naqshbandi

TASAWWUF

Syed Sibte Sikander Naqvi
Hanafi Naqshbandi Mujaddidi

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Name of Book: **TASAWWUF (In the light of Quran and Sunnah ﷺ)**
Compiler Sikander Naqshbandi
(Tel) (001) 647 890 1317
Link: https//archive.org/details/@sikander.naqshbandi
sikander.naqshbandi@gmail.com

Title Syed Hammad ur Rahman
647-783-8317
Proofreading: - Canada
Quantity
Published 2026 AD
Price

Contacts to acquire the book

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Sibte Sarwar (Karachi, Pakistan) 0342-2533995
Abdul Rasheed Khan (Virginia, USA) 1-703-785-4737
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بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

Tasawwuf

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اللہ تعالی تمہارے جسموں اور تمہاری
صورتوں کو نہیں دیکھتا وہ تو تمہارے
دلوں کو دیکھتا ہے۔
[صحیح مسلم حدیث نمبر: 6542]

Taqreez

Sheikh-e-Tariqat Prof. Dr. Hafiz Hazrat Munir Ahmed Khan Naqshbandi (db.)

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بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ (Praise be to Allah).

Assalam Alikum,
Alhamdulillah, our respected and honourable Mr. Sikandar Naqshbandi Sahib, who lives in Canada, despite being ill, wrote on a subject that has always been criticized.

In every era, the deniers of Wilayat continue to make mischief and mislead people. Some say they used to be Auliya Allah but are no longer. The second type is those who have turned to polytheism; those people consider the Auliya Allah to be innocent and ask them for their needs and consider them as troubleshooters. After expressing their prayers at their shrines, they become carefree, so the shrine's owner has to do whatever needs to be done now. (Nauzubillah)
Because of these misconceptions, people began to hate even the most righteous people and to run away from Tasawwuf.
Sikander Naqshbandi has presented an accurate picture of these beliefs and tried to bring people out of error and into the light.
Sikander Naqshbandi has also compiled some books in the past, which include "The Biography of the Greatest Prophet (ﷺ), in the Mirror of the Month and Year, what is Soul (Nafs), and the Types of the Heart", which are famous. This fourth book, "***Tasawwuf,***" has been written.
Important information and discussions related to Tasawwuf have been combined. He has been mentioned in great detail so the reader can quickly solve his problem.

In the end, I sincerely pray that Allah accepts this effort of our dear Sikander Naqshbandi Sahib, makes it a means of salvation in the hereafter, gives him good health, and gives this book the title of popularity among the people.
Amen, Summa Amen.

…...Sd……
Munir Ahmad Khan (db)

(English Translation from Urdu Text)

باسمہٖ تعالیٰ ۔ حامداً و مصلیاً

الحمد للہ ہمارے محترم و مکرم جناب سکندر نقشبندی صاحب نے دیارِ غیر یعنی کینیڈا میں بیٹھ کر اور طبیعت ناسازی کے باوجود ایسے موضوع پر قلم اٹھایا جو ہمیشہ تنقید کا نشانہ بنا رہتا ہے

ہر دور میں منافقین ولایت شرارت کرتے رہتے ہیں اور لوگوں کو گمراہ کرتے رہتے ہیں جن میں سے کچھ لوگ کہتے ہیں کہ پہلے ولی ہوا کرتے تھے اب نہیں دوسری قسم ان لوگوں کی ہے جو شرک کی طرف چلی گئی وہ لوگ اولیاء اللہ کو معصوم خیال کر کے ان سے اپنی حاجات طلب کرتے ہیں اور انھیں مشکل کشا سمجھتے ہیں اور ان کے مزارات پر اپنا مدعا بیان کر کے بے خبر ہو جاتے ہیں کہ اب جو کچھ کرنا ہے صاحب مزار کو کرنا ہے (نعوذ باللہ)

ان غلط فہمیاں لانے کی بنا پر صحیح اللہ والوں سے بھی لوگ متنفر ہونے لگے اور تصوف سے دور بھاگنے لگے

موصوف نے ان عقائد کی صحیح تصویر پیش کی اور لوگوں کو گمراہی سے روشنی کی طرف لانے کی کوشش کی ہے۔

موصوف نے اس سے قبل بھی کچھ کتابیں تالیف فرمائی ہیں جن میں حضور اکرم صلی اللہ علیہ وسلم کی سیرت ماہ و سال کے آئینے میں، نفس کی اقسام اور دل کی اقسام مشہود ہیں یہ جو بھی کتاب جس کا نام بھی تصوف ہے محرر فرمائی۔

جس میں تصوف سے متعلق اہم معلومات و مباحث یکجا کر دیے بلکہ بہت تفصیل سے ان کا ذکر فرمایا تاکہ قاری کو کوئی الجھن و دقت پیش نہ آئے اور وہ بآسانی اپنی مشکل حل کر سکے۔

آخر میں دلی دعا ہے کہ اللہ تعالیٰ ہمارے محترم سکندر نقشبندی صاحب کی اس کوشش کو قبول فرمائے، آخرت میں نجات کا ذریعہ بنائے، صحت کاملہ عطا فرمائے اور عوام میں اس کتاب کو مقبولیت کا مقام عطا فرمائے آمین ثم آمین

منیر احمد خان
8-3-18

gsk

Sheikh ul-Asar Peer-e-Tariqat Hazrat Hafiz Zulfiqar Ahmed Naqshbandi Mujaddidi (db.)

In Hadith Jibreel, among the matters described as the compositional elements of Islam, there is also an element of “Ahsan.” The word Ahsan is derived from Hasan, meaning "beauty". Thus, the literal meaning of Ahsan is to make something beautiful. According to Ahl al-Sharh, making the deeds of the Shariah good and following the Shariah beautifully is called *Ahsan*. The term used in modern times to describe Ahsan's reality is *Tasawwuf*.

This detail shows that Tasawwuf and Suluk are not separate from the Shariat but are integral to it. It is sad to say that, in this age of intemperance, Tasawwuf was also dealt with in an excessive manner. Therefore, some people considered it to be a non-Islamic thing and declared it to be a door to misguidance. In contrast, some people, to gain freedom from the limitations and restrictions of the Sharia, rejected the Sharia and declared the Tariqat as the brain and followed some self-made rituals of Sufism and left the Qur'an and Hadith behind. Therefore, these people went astray and set others on the path of error.

Therefore, in these circumstances, it is necessary to explain to the critics of Tasawwuf and Suluk, in light of the Qur'an and Hadith, that today's Tasawwuf and Suluk during the prophetic period are only Ahsan, and changing the term does not change the reality of any action. On the other hand, the people of Suluk should realize that Tasawwuf is not the name of a few self-created rituals; it is a complete course of purification and reform, applicable only if it is through the Salaf and the righteous.

The book under review, authored by respected Sikandar Naqshbandi Sahib, is sufficient to fulfill both requirements. In the eyes of the Faqir, his effort is precious. It is hoped that it will be a source of further guidance for beginners and help them maintain their Suluk.

We pray to Allah Almighty to accept the author's efforts in His court and make them beneficial for the followers of Tariqat.

Pray and pray

…...Sd…...

Faqir Zulfikar Ahmed Naqshbandi Mujaddidi (db.)

كَانَ اللّٰهُ لَهٗ عِوَضاً عَنْ كُلِّ شَیءٍ (Allah has mercy on all things)

(English Translation from Urdu Text)

تقریظ

حدیث جبرئیل میں جن امور کو دین اسلام کے ترکیبی عناصر قرار دیا گیا تھا ان میں سے ایک عنصر ''احسان'' بھی ہے۔ لفظ احسان، حسن سے ماخوذ ہے، جس کا معنی خوبصورتی ہے۔ یوں احسان کا لغوی معنی کسی چیز کو خوبصورت بنانا ہے۔ اور اہل شرع کے ہاں اعمالِ شرعیہ کو اچھا بنانا اور شریعت پر خوبصورتی کے ساتھ عمل کرنا احسان کہلایا جاتا ہے۔ احسان کی حقیقت کے لیے موجودہ دور میں جو اصطلاح استعمال ہوتی ہے، اس کو ''تصوف وسلوک'' کہتے ہیں۔

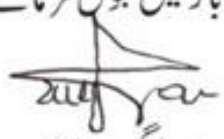
اس تفصیل سے معلوم ہوگیا کہ تصوف وسلوک شریعت سے الگ کوئی ترتیب نہیں، بلکہ شریعت کا جزءلازم ہے۔ افسوس سے کہنا پڑتا ہے کہ بے اعتدالی کے اس زمانے میں تصوف کے ساتھ بھی افراط وتفریط کا معاملہ کیا گیا۔ چنانچہ بعض لوگوں نے اس کو عجمی چیز سمجھ کر ضلالت اور گمراہی کا دروازہ قرار دیا، جبکہ بعض نے شریعت کے حدود وقیود سے آزادی حاصل کرنے کے لیے شریعت کو چھلکا اور طریقت کو مغز قرار دیا اور تصوف کے چند خودساختہ رسومات کی پیروی کر کے قرآن وحدیث کو پس پشت ڈال دیا۔ چنانچہ یہ لوگ خود بھی گمراہ ہوئے اور دوسروں کو بھی گمراہی کے راستے پہ لگایا۔

اس لیے ان حالات میں ضرورت اس بات کی ہے کہ ایک طرف تصوف وسلوک کے ناقدین کو قرآن وحدیث کی روشنی میں یہ بات سمجھائی جائے کہ آج کل کا تصوف وسلوک دورِ نبوت کا سلسلۂ احسان ہی ہے اور اصطلاح کے بدلنے سے کسی عمل کی حقیقت نہیں بدلتی۔ اور دوسری جانب اصحاب السلوک کو احساس دلایا جائے کہ تصوف چند خودساختہ

رسومات کا نام نہیں ہے، یہ تزکیہ و اصلاح کا ایک مکمل نصاب ہے جو صرف اسی صورت میں مفید ہوتا ہے جب یہ سلف صالحین کی روش کے مطابق ہوتا ہے۔

زیر نظر کتاب جو محترم المقام جناب سکندر نقشبندی صاحب کی تصنیف ہے، ان دونوں ضروریات کو پورا کرنے کے لیے کافی ہے۔ فقیر کی نظر میں ان کی یہ کاوش نہایت ہی قابلِ قدر ہے۔ اُمید کی جاتی ہے کہ مبتدی حضرات کے لیے راہِ سلوک میں پختگی اور منتہی کے لیے مزید رہنمائی کا باعث ثابت ہوگی۔

اللہ تعالیٰ سے دعا ہے کہ مؤلف کی سعی کو اپنے دربار میں قبول فرمائے اور سالکین طریقت کے لیے نافع بنائے۔



دعا گو و دعا جو

فقیر ذوالفقار احمد نقشبندی مجددی

كَانَ اللّٰهُ لَهٗ عِوَضًا عَنْ كُلِّ شَيْءٍ

Submission of the author

اَلْحَمْدُ لِلّٰهِ نَحْمَدُ ہٗ وَ نَسْتَعِيْنُهٗ وَ نَسْتَغْفِرُہٗ وَ نؤمِنُ بِهٖ وَ نَتَوَكَّلُ عَلَيْهِ وَ نَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسَنَاوَمِنْ سَيِّاٰتِ اَعْمَالِنَا مِنْ يَّهْدِ هِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَ مِنْ يُّضْلِلْهُ فَلَا هَادِ يَ لَهٗ وَ نَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَ ہٗ لَا شَرِيْكَ لَهٗ وَنَشْهَدُ اَنَّ سَيِّد نَا وَسَنَدَ نَا وَ نَبِيِّنَا وَ مَوْلَانَا مُحَمَّدً ا عَبْدُ ہٗ وَ رَسُوْلُهٗ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَ بَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًاO

اَمَّا بَعْدُ!

فَاعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولاً مِّنْ أَنفُسِهِمْ يَتْلُواْ عَلَيْهِمْ ءَايَـٰتِهِۦ ٦
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَإِن كَانُواْ مِن قَبْلُ لَفِى ضَلَـٰلٍ مُّبِينٍ ( )

Indeed, Allah conferred a great favor on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves, reciting unto them His Verses (the Qur'an) and purifying them (from sins by their following him) and instructing them (in) the Book (the Qur'an) and Al-Hikmah [the wisdom and the Sunnah of the Prophet ﷺ (i.e., his legal ways, statements, acts of worship)], while before that they had been in manifest error.

(Surah Ale Imran - 164)

اللّٰهُمَّ صَلِّ عَلٰى سَيِّدِ نَا مُحَمَّدٍ وَ عَلٰى اٰلِ سَيِّدِ نَا مُحَمَّدٍكَمَا صَلَيْتَ عَلٰى اِبْرَاهِيْمَ

وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَجِيْدٌ۔

اللّٰهُمَّ بَارِكْ عَلٰى سَيِّدِ نَا مُحَمَّدٍ وَّ عَلٰى اٰلِ سَيِّدِ نَامُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ

وَ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَجِيْدٌ

Professor Dr. Iqbal Ali Sahib (ra) is one of the nobles of our lineage, and our elder Sheikh Hazrat Dr. Ghulam Mustafa Khan (Quds Sira) is considered among the special people. Our current Sheikh Hazrat, Dr. Munir Ahmad Khan (Damat Barakatahu), is considered among the benevolent elders. After completing his education, he was associated with the teaching and learning department for the rest of his life, during which he wrote many books on the religion of Islam, including the biography of the Prophet ﷺ, as well as on various engineering topics. He loves me very much. My relationship with him is like a child learning to walk: his elders sometimes hold the child's hand and sometimes let go. This catch-and-release involves training and love. He calls me Sikandar Bhai out of love and respect. One day, he asked me, "Sikandar Bhai"! Write something on Tasawwuf. I was surprised to hear that Dr. Sahib (ra) considered me capable of expecting me to write on such a complex topic. Whether anyone else may know, I know best that I am neither a scholar nor a writer; I love to collect the sayings and incidents of my elders. Doctor Sahib's (ra) decree was a command for me; I put my trust in Allah and started working on it. Allah Ta'ala has given me so much grace that is beyond words. I was helped by reflecting on the light of my humble mentor, Sheikh Hazrat Professor Dr. Munir Ahmad Khan (Damat Barakatahu), and I gathered some information. I am neither familiar with Tasawwuf's mysteries nor understand the conditions of its Muqamat and Ahwal. I wrote down what I understood, and it became a sort of book. It cannot even be imagined to call it a comprehensive book of Tasawwuf, but one can say that a conceptual outline of Tasawwuf can undoubtedly come to mind from this book.

The religion that the Holy Prophet ﷺ brought will last until the Day of Resurrection. All its sectors and aspects will remain permanent until the Day of Resurrection. In these fourteen centuries, numerous innovations were added to the religion, and distortions were made; new ideas were tried to be added, but time saw that Allah Almighty sent Mujahideen armed with the same weapons as those used in the attack. Allah sent it and protected it because this religion will remain in its correct state until the Day of Judgment. This shows the religion's comprehensiveness and eternity. Islam is a comprehensive, complete, and natural religion, a code of life that contains all aspects of outward and inward reformation. Which fulfills and completes the requirements of thought, consciousness, feeling, culture, and civilization.

The completion of the religion of Islam cannot be achieved until its outward requirements, as well as the inner requirements, are also fulfilled; otherwise, one cannot fully enter the religion. The knowledge of following these inner

requirements is called Tariqat, and it is an important component of religion. It teaches ethics and wisdom. Fixes the spirit and intention of outward action. Tariqat is the name of the whole process which teaches how to purify the Nafs (self). Tariqat is not the name of rituals. Those who denied it and called it an Iranian and Greek conspiracy did not understand its reality. In Islam, the criterion for judging right and wrong is neither rationality nor rituals. It is based on the orders of Allah and His Messenger (ﷺ) and the ways they have told us, and how the Companions of the Prophet (ﷺ) have followed it is proof for us. Tasawwuf is the way to reach Allah. Self-purification is the soul of all actions. A person cannot purify his soul without a teacher because the evils of the soul are so subtle and beyond human understanding. Only a doctor who understands it as an internal disease can correct it. Both the method and the reality are subject to Shariat. Hazrat Ali Hajwari (ra), Hazrat Sheikh Abdul Qadir Jilani (ra), Hazrat Mujaddid Alf al-Thani (ra), and other elders have worked hard and purified the people. Hazrat Imam Shafi'i (ra) says! " Jurisprudence and Ijtihad need knowledge of Tasawwuf to remove its defects. "

The main reason for writing this book is to dispel the misconceptions common people have about Tasawwuf and to present the correct picture of Islam, which these misconceptions have greatly obscured. It has been written that Tasawwuf is a collection of ideas outside religion and Shari'ah that were imported from Greece, Iran, and India and entered Islam, including Greek philosophy, the abandonment of worldly pleasures of Iran, and India's Yogism. "

People unfamiliar with the reality of Tasawwuf deny it entirely out of ignorance. They have the same picture of Tasawwuf that some people have given it. In this way, they miss out on a part of the Shari'ah that could have given them real success. They are victims of this deprivation, but at the same time, they also deprive others of it.

On the other hand, there is a misunderstanding, rather a mistake, that they believe that the objection of the first class is somewhat correct and that Tasawwuf is not related to Shariat. This is a separate process. They think that Muhammadi (ﷺ) Shariat and Tariqat are two different things. That Sufis have no relationship with Shariat. These people have given Tasawwuf the status of supernatural, giant, and beyond reason. Those Sufis believe only in abandoning worldly pleasures. Having separated themselves from Shariat, they do not need prayer or fasting; they live in forests, deserts, on riverbanks, and in remote areas. Always be lost in the state of absorption. They should rebuke whoever authoritatively speaks in front of them. Or

say something humbly, make a prediction, or give some good news. He has the same concept for every murshid.

Two wrong views about Tasawwuf:

One group denies Tasawwuf, and the other believes that it is against the basic teachings of Islam. It has been publicized so much that people need more time to be ready to listen to the truth. One of the reasons for this is that in the name of Tasawwuf and Tariqat, some magicians, fake Mentors, and bogus religious leaders have also set up their shops, in which successors are also inherited; they are misled and have no knowledge of religion. And they find an uneducated and ignorant class of hereditary followers with whom they delude themselves.

A third group takes Tasawwuf correctly, and Tasawwuf is not a separate religion or method from Shariat. It is the name of carrying out the orders of Shariat with utmost sincerity, good intention, and fear of Allah. The philosophical invasion of Tasawwuf was countered by Hazrat Imam Ghazali (ra), Iranian ideas were opposed by Hazrat Sanai Ghaznavi (ra), Hazrat Fariduddin Attar (ra), Sheikh Abu Saeed Abul Khair (ra) and Abdul Rahman Jami (ra), and Hindu rituals were countered by Imam Rabbani Sheikh Ahmad Sirhindi Mujaddid Alf At-Thani (ra), who stopped and cleansed them from all impurities.

Tasawwuf is the name of knowledge, honour, and morals, and the purpose of the mission of the Messenger of Allah (ﷺ) is also to fulfill noble morals, as stated by the Prophet (ﷺ)!

بعثت لاتمم مكارم الاخلاق

(I have been sent to perfect morals)

Finally, a request to readers: if they want to benefit from this book in the true sense, do not skim it. In some places, readers may feel the article is repetitive. That is, it is not by mistake but has been placed on purpose so that readers are well aware of the matter.

Whatever qualities there are in this book are the result of the gift of Allah Ta'ala, the love of His Beloved Prophet Hazrat Muhammad (ﷺ), and the kindness of my Shaykh Tariqat Professor Dr. Hafiz Munir Ahmad Khan (Damat Barakatahu), and

the flaws are my shortcomings. I pray to Allah Ta'ala to bestow His mercy and blessings to give me an understanding of religion in the true sense and to allow me to follow the Sahabah Karam, especially Hazrat Siddique Akbar (RA), and make it a treasure for me in the hereafter. Moreover, may this book enable you to read it yourself and inspire others. Amen

{ وَمَا تَوْفِيْقِيْٓ اِلَّا بِاللّٰهِ عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ اُنِيْبُ}

(Surah Hud – 88)

And my success is not through Allah. Upon him, I have relied,
And to Him, I return.

Seeking Duaa

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15th Dhul-Hajjah 1444, Monday, July 03, 2023

Chapter One

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

Tasawwuf

Definition of Tasawwuf

Tasawwuf is the knowledge in which the facts of nature and the attributes of Allah are discussed. It mentions the actions and occupations in which inner purification is the means to reach Allah or understand it as adopting the path that the Qur'an says. It passes right through the middle of the hadith, which is called the direct path (صراط مستقیم). By walking on it, man reaches Allah. The subject of this knowledge is the nature and attributes of Allah, and its goal is the knowledge of Allah for which man was created.

Qazi Sanaullah Panipati (ra) writes in his Tafsir al-Mazhari in the Tafsir of Surat al-Tawbah that! Acquiring what the Sufia call "Ilm-Ludni" (علم لدنی) is obligatory because its fruit is the purity of the heart, permanence of presence, and purification of the self (Nafs). It is to avoid moral behaviour and be characterized by virtuous behaviour. Explaining the virtues and vices, he states that vices are more strictly prohibited than the sins of the limbs and organs of the believer, and virtues are more important than prayer, fasting, etc., because every worship without sincerity is useless, and sincerity is Tasawwuf.

The Hadith of Gabriel (as) (سلوک و احسان)

The Companions of the Prophet (ﷺ) say that one day, when we were sitting in the congregation, the Messenger of Allah (ﷺ), a person came whom none of us recognized. His clothes were very white and transparent. He came and sat knee-to-knee near the Messenger of Allah (ﷺ). We were astonished that if someone came from outside, his clothes would be dusty, and his hair would be messy. We were all surprised that his hair was immaculate and black, and his clothes were clean and white. He asked the Messenger of Allah (ﷺ), what is faith? The Messenger of Allah ﷺ said!

اَنۡ تُؤۡمِنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالۡيَوۡمِ الۡاٰخِرِ وَتُؤۡمِنُ بِالۡقَدۡرِ خَيۡرِهٖ وَشَرِّهٖ

ـــ او کما قال علیه الصلوۃ و السلام

Rasool Allah (ﷺ) said that faith is to affirm Allah Almighty, believe in Allah,

His Messengers, on his angels, on the books, and on the Day of Resurrection, and on the destiny. After that, he said to the Messenger of Allah (ﷺ), what is Islam? Rasool Allah (ﷺ) said!

اَنْ تَشْهَدَ اَنْ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ (ﷺ) وَتُقِيْمَ الصَّلٰوةَ

وَتُؤْتِيَ الزَّكٰوةَ وَتَصُوْمُ رَمَضَانَ وَتَحُجُّ الْبَيْتَ اِنِ اسْتَطَعْتَ اِلَيْهِ سَبِيْلًا

And bear witness that there is no god but Allah and that Muhammad (ﷺ) is the Messenger of Allah and perform the salat, pay Zakat and fast in Ramadan and perform Hajj to the house of Allah if you have the strength to reach it.

After that, he said, O Messenger of Allah (ﷺ), what is **Ahsan**?

Ahsan is mentioned in many places in the Quran. Allah says in the Quran!

اِنَّ رَحْمَةَ اللّٰهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ

Verily, the mercy of Allah is near to the righteous.

اِنَّ اللّٰهَ مَعَ الَّذِيْنَ اتَّقَوْا وَّالَّذِيْنَ هُمْ مُّحْسِنُوْنَ وَيَجْزِيَ الَّذِيْنَ اَحْسَنُوْا بِالْحُسْنٰى

Indeed, Allah is with those who fear and those who are righteous.
Allah is with those who abstain and those who do good deeds
Is there a reward for good except for sound? Ahsan is rewarded with kindness.

هَلْ جَزَآءُ الْاِحْسَانِ اِلَّا الْاِحْسَانُ

Kindness is rewarded by kindness.

Similarly, in many verses, Ahsan has been significantly praised, and grand promises have been made.

So, this person asked what is مَاالْاِحْسَانُ؟ So, the Prophet ﷺ said!

اَنْ تَعْبُدَ اللّٰهَ كَاَنَّكَ تَرَاهُ فَاِنْ لَّمْ تَكُنْ تَرَاهُ فَاِنَّهٗ يَرَاكَ

Worship Allah in such a way that you see Him, if not, then He (definitely) sees you.

After he left, the Messenger of Allah (ﷺ) said, "It was Gabriel (as) he came to teach you the religion." This hadith proved that after explaining the details of faith and Islam, there was a need to define "Ahsan" separately.

Ahsan: This is the name of that thing that you complete the worship of Allah in such a way, do it with humility as if you are looking at Allah Almighty. When a worker, servant, or enslaved person sees his master, he does not neglect his

obedience and submission, and if the master is not in front of him, he also becomes careless and neglectful. In the definition of Ahsan, Rasool Ullah (ﷺ) says that you should worship in the same way that you are mindful of your work in front of your master. This is Ahsan. If you doubt that we cannot see Allah Ta'ala, then understand that Allah sees us in every situation and at all times. Ahsan is of a very high rank. It is stated in the Qur'an!

لِلَّذِيْنَ اَحْسَنُوا الْحُسْنٰى وَ زِيَادَةٌ

For those who do good is the best and the best

Allah Ta'ala will reward those who have done "Ahsan," which will continue to be excessive. Tasawwuf is based on the attainment of this favour. The perfection of this Ahsan is called Wilayat. When divine love overcomes the Salik (devotee), it is called Fana-e-Qalb in spiritual terms. His heart sinks and disappears in observing the real Beloved, and he is not attracted to anyone else. In this state, he does not see Allah because it is not possible to see Him in the world. But at that time, the Salik feels like he is seeing Allah. He does not see Allah's person in the manifestation, but the idea is that Allah sees him. The Messenger of Allah (ﷺ) said that there is a lump of flesh in the human body; if it is correct, then the whole body is right, and if it is terrible, then the entire body is awful, and that is the **(Qalb)** heart. If the heart is corrected, the whole body will be updated as well.

قال رسول الله صلى الله عليه وسلم!

"وَاِنَّ فِي الْجَسَدِ مُضْغَةً اِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَاِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ *

And there is an embryo in the body. If it is sound, the whole body is sound, and if it is spoiled, the whole body is spoiled. (Bukhari)

That is why the Auliya Karam keep their hearts immersed in the love and remembrance of Allah, by which their whole body becomes submissive and obedient to the Shariat. Suppose someone says that the reformation of the heart is done through faith and action. In that case, the answer is that in the hadith Sharif, the reformation of the heart has been described as the reason for the reformation of the body. The reformation of the body means good deeds because of the reformation of the heart. If faith is declared, only faith does not reform without the body's reformation.

The historical status of the hadith of Jibreel (as) adds to its importance. Hazrat Jibreel (as) appearing in human form in the service of the Messenger of Allah (ﷺ) and speaking these words is an incident of the time when the order of Hajj had come to the Messenger of Allah (ﷺ). At that time, the religion was almost

complete, as if the purpose of the Hadith of Jibreel (as) was to present the summary of the entire religion to the Muslims in a single assembly: that religion is a combination of three things. ***Eman, Islam and Ahsan***. As there are three rakats of the Maghrib, if one recites two and omits the third, his prayer will not be performed. In the same way, if you leave Tasawwuf (Ahsan), you leave the third part of the religion, as if the religion were not completed.

The aim is not to gain anything new from Tasawwuf. What has been mentioned in the Hadith of Hazrat Gabriel (peace be upon him) is the same goal. But with time, due to the inclination towards worldly pleasures, the people of the visionary ruff felt the need to pay more attention. That is why those great personalities who had more knowledge and experience of religion, such as Hazrat Sheikh Abdul Qadir Jilani (ra), Hazrat Khawaja Moinuddin Chishti Ajmeri (ra), Hazrat Junaid Baghdadi (ra), Hazrat Bahauddin Naqshband Bukhari (ra), Hazrat Sheikh Shahabuddin Suhrawardy (ra) and Imam Rabbani Mujaddid Alf at-Thani (ra), etc. In the light of his experience and dhikr, they made the curriculum of austerity and Mujahida, which, by following it, keeps the heart clean. Some people object that these practices did not exist during the time of the Messenger of Allah (ﷺ). There is no mention of this kind of remembrance and meditation in the hadith; all these are innovations (Bid'ah). The name of innovation is "احدث فی الدین", which means to add something new to religion, considering the purpose of religion. Instead of this, "احدث للدین," i.e., experimenting with a new method of treatment based on experience to achieve the goals of religion, is another thing. Opening madrassas, writing books, printing them, typing them, creating educational curricula, and adapting them to time and opportunity are not innovations for the protection and propagation of religion or religious sciences.

The personality of Rasulullah (ﷺ) was so influential in spirituality that a person would take a look at Rasulullah (ﷺ) after believing, and he would be filled with such spirituality that even the greatest Wali Allah who came later would not be equal to them. Changing resources to achieve a goal over time can't be innovative. The tools that were used for Jihad during the time of Rasool Ullah (ﷺ) are not used today. It is straightforward to understand that the weapons of the era in which the enemy had to be fought will also be used in that era; no one calls it innovation. In this age, when the greatest enemy of man, Satan, attacks, our spiritual strength is not like that of the companions of the Prophet (ﷺ), so to strengthen ourselves, we have to resort to rituals and Mujahida, which is impossible without a teacher. In this way, "Ahsan" is obtained.

The reality of Tasawwuf

The part of Shariat related to inner actions is called Tasawwuf and Suluk (behaviour), and the part related to outer actions is called jurisprudence (Fiqh). Its subject is civilization and morals; its purpose is Allah's pleasure, and the means of achieving it is to follow the rules of Sharia completely.

From the point of view of the dictionary, whether the origin of Tasawwuf is from Safa (Neatness) and the point of view of reality, whether it is related to "Ashab-e-Saffa," there is no doubt that it is an essential field of religion. It is based on sincerity in action and intention, the purpose of which is a relationship with Allah and attaining Allah's pleasure; it is also evidenced by the study of the Qur'an and Hadith, Uswa-e-Hasna, and the Companions' actions. (Dalail Al-Suluk)

How strange it is that on the one hand, Tasawwuf is the perfection of religion or the level of Ahsan, which is the highest position of Islam and faith, and the Salik and Wali Allah have the idea that they have the position of closeness and companionship in the presence of Allah. It does not happen even to the great jurists and Muhadeseen, who have empty inner knowledge. They have such a relationship in all their actions and movements as if they are always in the presence and observation of Allah Ta'ala. And they are being blessed with some prayers and lights. This way, only the Prophets (AS) are higher than the Sufia Karam. This is not only the people's belief about the Auliya Allah or the elders of the religion, but also holds the status of reality in one way or another among experts and researchers. On the other hand, the mistakes, misunderstandings, and misguidedness that have spread in the Ummah regarding Tasawwuf and the path of Tasawwuf are hardly in the path of any sect or any art in Islamic sciences. Any form of innovation, superstitions, atheism, disbelief, and polytheism, which have no involvement in Tasawwuf but are known as Tasawwuf, will scarcely be avoided. For this reason, many Akabars rejected Tasawwuf from the beginning or declared it completely misleading.

The public and many scholars must also be aware of many misconceptions. Some consider discoveries and actions as Tasawwuf. Others consider meditations, occupations, and conditions to be Tasawwuf. Some people call certain rituals and habits Tasawwuf; for others, Riazat, Mujahidat, and abandoning worldly pleasures are considered real Tasawwuf. Some philosophers take Tasawwuf to mean the ideas of Wahdat-ul-Wujud and Wahdat-ul-Shahood; some think it combines Kashf and Asrar. All those who have considered Tasawwuf, Tariqat, reality, and knowledge to be something separate from Shariat or its opposite are in significant error.

Just as man has two sides, outer and inner, or heart and soul, religion also has two sides—Shariah and Tariqat, just as Shariah is the name of outward or formal actions and commands. So, Tasawwuf or Tariqat is the name of inner jurisprudence. Just as prayer is an external form of the members and actions of fasting, etc., the rules are explained in jurisprudence. In the same way, humility, the remembrance of Allah from the heart (اقم الصلوٰة لذکری), are actions of the heart and inner heart. Just as giving up food and drink is the outward act of fasting, so is the inward act of righteousness (**لعلکم تتقون**). Just as the different actions of the Sharia have their form, so too their correctness and acceptability depend on the intentions (انما الاعمال بالنیات) and on the level of sincerity. Above all, faith and beliefs in salvation and all appearances and bodies' acceptance of those actions are the basis of acceptance, without which prayer is not prayer and fasting is not fasting. It is the name of the heart and inner act of belief and faith.

Imam al-Ghazali (ra) says that Tasawwuf is the name of separating the heart only for Allah Ta'ala and scorning everything else. It comes from Safa (Neatness) because it purifies the hearts.

It is as if Tasawwuf is the name of the soul, meaning the state and perfection of religion. The work of which is to purify the inner body from bad morals, i.e., lust, corruption of language, anger, envy, love of the world, love of greed, miserliness, hypocrisy, wonder, pride, and good morals, namely repentance, patience, gratitude, fear, it is to be adorned with divine hope and fear, asceticism, tawhid, trust, love, passion, sincerity, meditation, accounting and thinking so that attention is created towards Allah, which is the real goal of life. Therefore, Tasawwuf and Tariqat are not against religion and Shariah, but every Muslim must reform their inner self, without which a Muslim does not deserve to be called a complete Muslim.

Hakeem Ummat Hazrat Ashraf Ali Thanvi (RA) said that it is obligatory for every Muslim to have faith, correct his beliefs and outward actions, and then correct his inner actions. In this regard, numerous verses of the Holy Quran were revealed, and their obligation is mentioned in the hadiths. Most people are oblivious to it. We all know the virtues of asceticism and contentment, modesty and sincerity, patience and gratitude, love of Allah, satisfaction, trust, submission, etc., have been described in the Qur'an and Hadith. And their contradictions, i.e., love of the world, greed, arrogance, hypocrisy, lust, anger, envy, and jealousy, have been condemned and vowed.

There are many such truths in the world, the origins of which become difficult to recognize due to various innovations. Tasawwuf, the correctness of which no Muslim can deny. Many changes were made in its original form, and in its present form, which was in the elders of the first century Hijri, there needs to be a greater

difference. For the protection and purification of which Allah Almighty created different beings at different times, and they kept purifying Tasawwuf from these innovations, this class understands the inner and outer aspects of religion in the way it is. The Prophet ﷺ has said that this class will remain until the Day of Resurrection.

Some of the ignorant and self-centred priests started presenting such things as religion to the people to fulfill their worldly and selfish desires, which were not even remotely related to the Qur'an and Sunnah. Gradually, these innovations took root and were considered part of religion. Because those who believed in these things regarded the words of their ignorant forefathers as a revelation, they stopped reading the Qur'an and understanding the Sunnah. They distorted the form of Tasawwuf to such an extent that it became difficult to see its true face. On this, the scholars of Ahl al-Zahir started criticizing Tasawwuf. Tasawwuf was the method of the Prophet (ﷺ), which the Companions of Saffa founded. And after them, the Tabeyien and Taba-Tabeyien continued to benefit from this wealth. Greek philosophy also did much damage to Tasawwuf. Many Sufis of that time were inclined towards it. An example was the people of the esoteric sect, also called "Qaramata." They used to bring out an inner aspect in everything, giving it more importance than Shariat. Then came a time when they openly opposed the Shariat. The origin of this sect was the Ismaili sect.

Hazrat Junaid al-Baghdadi (ra) says that Tasawwuf has ten meanings:

1) Instead of abundance in everything, he should settle for scarcity.
2) Instead of relying on reasons, put your heart's trust in Allah Almighty.
3) Be willing to fulfill one's Fraez (duties) with obedience.
4) Be patient when the worldly benefit is missed and spread. Don't put your hands in front of people, and don't complain.
5) Despite capability, while acquiring anything, distinguish between halal and haram.
6) Prioritize keeping a job with Allah Ta'ala over all distractions.
7) Give preference to secret remembrances (Zikr-e-Khafi) and overall remembrances.
8) Keep sincerity firm despite the doubts.
9) Do not let faith be shaken by doubt.
10) Let go of anxiety and terror and attain peace and tranquillity with Allah Almighty.

So, a person who possesses these qualities deserves to be called a Sufi; otherwise, he is a liar. (Holiya al-Auliya and Tabqat al-Asafia vol. 1 p. 35)

The principles of Tasawwuf are found in the Qur'an and Hadith. Those who think that Tasawwuf is not in the Quran and Hadith are entirely wrong. This is the opinion of rebellious or fanatic Sufis and the same opinion of dry scholars, but both are wrong. The dry scholars say that Tasawwuf is nothing but nonsense. Only prayer and fasting, which the Qur'an and Hadith prove, should be done. Sufis have created corruption in the religion. It is as if, according to them, the Quran and Hadith are devoid of Tasawwuf, and rebellious Sufis say that the Quran and Hadith contain outward commands, while Tasawwuf is inner knowledge. According to them, there is no need for the Quran and the Hadith. Therefore, both groups consider the Qur'an and Hadith devoid of Tasawwuf. Then, according to their opinion, one left Tasawwuf, and the other left the Qur'an and Hadith. It should be remembered that the Tariqat, which is against the Shariat, is Kufr, and the truth to which the Qur'an and Sunnah are not witnesses is Atheism and Zindiqs (Heresy).

The Prophet Hazrat Muhammad ﷺ came to the world with a religion for humanity that has a complete and comprehensive system of life. This system is based on divine revelation. Only the Creator can know the needs, necessities, and conditions of His creatures in a better way. Allah Ta'ala is the creator of the human soul, so He also knows his soul's desires. Allah is All-Hearing, All-Seeing, and All-Knowing. In Islam, Allah Almighty has provided equipment to fulfill man's spiritual, physical, and social needs. Islam is a religion of moderation, and it creates ease for those who follow it. It can fulfill the needs and demands of those who come until the Day of Judgment, including guidance in every department and solutions to the problems that arise.

Allah says in the Holy Qur'an!

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱدۡخُلُواْ فِي ٱلسِّلۡمِ كَآفَّةٗ وَلَا تَتَّبِعُواْ خُطُوَٰتِ ٱلشَّيۡطَٰنِۚ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٞ ٢٠٨

O you who believe! Enter perfectly into Islam (by obeying all the rules and regulations of the Islamic religion) and follow not the footsteps of Sheitan (Satan). Verily! He is to you a plain enemy.

(Surat al-Baqarah: 208)

Just as ignorant people could not understand the truth of prophethood and continued to deny the Prophets (AS), so too some rejected Tasawwuf in every era.

Imam Abd al-Wahhab Sherani (ra) writes in لواقع الانوار "that there has been denial about the Ahl al-Tariqat in all ages. This is because the level at which they are developed is beyond common sense comprehension. But these people do not care about the naysayers and remain steadfast like a mountain. The person who follows the perfect outward and inward will receive knowledge, facts, mysteries,

and codes that the tongue cannot explain. Imam Shafi'i (ra) says that Mujtahedeen Shariat and Mujtahedeen Tariqat are all righteous and just people whom Allah Ta'ala has chosen for the service of Shariat by His mercy.

It is narrated from Hazrat Abdullah bin Masoud (RA) that a person came to the service of the Holy Prophet (ﷺ) and spoke! O Messenger of Allah ﷺ! Teach me rare sciences. You spoke! Have you acquired the fundamental knowledge that you are looking for? He asked what actual knowledge is. Rasool Allah (ﷺ) Spoke! Did you get the knowledge of Allah? He submitted! Yes! Spoke! How much did you deserve it? He said that as much as Allah willed. Spoke! Do you recognize death? He submitted! Yes! Spoke! How did you prepare for it? He said that as much as Allah willed. Spoke! First, strengthen these things; then I will teach you the rare sciences.

(Holiya al-Auliya and Tabqat al-Asafia vol. 1 p. 36)

Hazrat Junaid al-Baghdadi (ra) says that our knowledge has been strengthened with the Book and the Sunnah. This is why every Salik must be a scholar of the Book and the Sunnah. Anyone who opposes it is ignorant.

Imam Quashari (ra) writes that until today, there has not been any era in Islam in which the great scholars of that era did not receive inner grace from Shaykh Kamil of his time. It was the rule of Imam Shafi'i (ra) that he used to inquire about the most challenging issues of jurisprudence from the Shaykh of the time, Hazrat Abu Hamza Baghdadi (ra), and was satisfied with the Shaykh's answer.

In Islam, there is a solution to all the problems related to our lives, and it has four parts.

1. Faith (ایمانیات)
2. Worship (عبادات)
3. Matters (معاملات)
4. Ethics (اخلاقیات)

Imaniyat encompasses all beliefs, Ibadat describes Islam's members, and human character and self-purification are reflected in human rights and ethical matters.

It is said by Allah Ta'ala.

هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولاً مِّنْهُمْ يَتْلُواْ عَلَيْهِمْ ءَايَـٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَإِن كَانُواْ مِن قَبْلُ لَفِى ضَلَـٰلٍ مُّبِينٍ ۝ ( )

He it is Who sent among the unlettered ones a Messenger (Muhammad ﷺ) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'an, Islamic laws and Islamic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship, of Prophet Muhammad ﷺ). And indeed, they had been before in manifest error;

(Surah Al-Jamaa 2)

From this verse, it is known that the Messenger of Allah ﷺ had four purposes for coming to this world, which were part of the duties of the Prophet (ﷺ).

1. Teaching recitation of Quranic verses.
2. To train people, to purify them. The emotional comforts and desires, and there are whispers to remove them. To fill the heart with the remembrance of Allah
3. Convey the orders Allah reveals to the people and teach them the Book of Allah.
4. Explaining the wisdom of the Quranic verses to the people by clarifying and simplifying them.

- To enter Islam, it is necessary to believe in six things. Belief in Allah, Belief in the Angels of Allah, Belief in the Books sent by Allah, Belief in Messengers (AS), Belief in the Last Day, and Belief in Destiny.
- The second place is to arrange the acts of worship prescribed by Allah, including prayer, fasting, zakat, Hajj, and Jihad, according to their time and occasion.
- The third issue mentioned is how to treat people in society. How to deal with parents, spouses, children, relatives, neighbours, friends, and the general public.
- The fourth thing is how people should be treated with good morals. Paying the servants' rights is more emphasized than the rights of Allah. If someone's morals are wrong and he treats people with bad behaviour and discourteous behaviour, neither Allah likes this act, nor does Allah's Messenger ﷺ like it. His good deeds will not be accepted, and he will not be well-regarded by people. The Messenger of Allah (ﷺ) said that the best among you is the one whose morals are the best.

All human acts of worship and affairs depend on morals. Rasulullah (ﷺ) said that miserliness and bad manners cannot accumulate in a Muslim. The Prophet (ﷺ) said, "I have been sent to fulfill good morals." The Holy Quran itself confirms the morals of the Holy Prophet (ﷺ).

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝

And verily, you (O Muhammad ﷺ) are on an exalted (standard of) character.

(Surah Al Qalam – 4)

It has been proven that good character is essential for the completion of the religion of Islam. Self-purification is necessary to develop good morals. And with self-purification, the words of the book and wisdom are understood. In the above verse, the poems are recited first, then the purification, and then the book and wisdom are repeated.

The farmer prepares the land before sowing the seeds; if he throws them on the land without preparing it, the seeds are lost, and the crop is not produced. This is the state of the human heart. The light of faith and piety is in the heart. Until the heart is purified, the book's words and wisdom will not affect it. The purification and wisdom mentioned in the Holy Quran are called Tasawwuf. In the hadith of the Prophet ﷺ, it has been interpreted as the word of ٞAhsan ٞ.

The Prophet ﷺ said!

ان تعبد اللّٰہ کانک تراہ فان لم تکن تراہ فانہ یراک

Ahsan is that you worship Allah so that you see Him, and if you cannot see Him, Verily, He sees you.

(Sahih Bukhari)

This is the reference to Allah, which is the basis of Tasawwuf. In this hadith, it has been stated in very concise words that the spirit of worship is the remembrance of Allah, and its position is to worship Allah in such a way that he sees Allah in front of him; that is, it is the closeness of the servant and Allah. There is a location. When a servant is granted closeness to Allah Almighty. Allah Almighty says that I become the ears of my servant through which he hears. I become his eyes through which he sees. This state is intended, but if it is not established, at least this state should be established: that Allah is watching us. He is a seer; his eyes are on me all the time. Sometimes, the servant is in the presence of his Lord in the state of Rukku and sometimes in the state of Sajdah. The reality of worship has been described in Hadith Ahsan, and the task of Tasawwuf is to make the seeker an example of Hadith Ehsan. If neither of these two conditions arises, then understand that this worship is not true worship but merely a collection of physical movements that are not acceptable.

There are two forms of worship, one external and the other internal.

The outward form is that the prayer was performed in the way it is ordered to be served, that is, standing, bowing, prostration, etc., were conducted in the way the Shariat ranks. This is the outward action of the body in the prayer. The inner state of prayer is the state of the heart of the one praying. Is the heart bent like the body or not? Tasawwuf discusses the state of the heart. In Tasawwuf, one sees the state of a worshiper's heart while praying, whether he is attracted to his God or not. Is there divine fear in him? Is it because of Allah's pleasure, love, and pleasure or not? How far has the soul been purified by worshiping? To what extent have morals and character been improved, whether the Nafs have been cleaned or not? These are all the things that are intended for prayer or worship. The more humble one is in worship, the more perfect the worship will be, and by focusing on Allah, worship will be complete.

Tasawwuf is a science that mentions Mujahidat, Riazat, and the conditions and events of the heart. Therefore, like other sciences, it also contains a few terms; we need to know these terms to understand the elders' words in this method. Those who recognize the necessity of a perfect Shaykh for Suluk (behaviour) and Tariqat (conduct) use the terms Fana fi shaykh, Fana fi Rasool, and Fana fi Allah, and the meaning of these words is perfect obedience to the Messenger (ﷺ) and, in turn, the Almighty Allah commands his Shaykh. Nothing but compliance. These terms are not against the Shariat at all. We cannot avoid the decline until we find a practical model for reform and holiness. It is one thing to acquire the knowledge of asceticism and piety from the Book (Quran) and Sunnah, and it is another thing to derive it from the practical condition of Auliya Allah, a perfect sage. In the first case, there is knowledge, and in the second case, there is both knowledge and action. If a person says that he attains purification only by ritual worship without the company of an Arif Kamil (Wali Allah), he is a total liar. Until one sees a perfect Sheikh, one does not see the flaws in one's existence. The misdeeds of oneself are not known.

Tasawwuf is the science in which, through the light of prophecy and the teaching of the Lord of the Universe (ﷺ), the essence and attributes of Allah Almighty, the mysteries of knowledge, the ways of receiving Allah, the actions of related behaviour, the principles of Tariqat and the symbols of wisdom and reality have been described. Tasawwuf is not based on reasoning and rational arguments, but rather on faith and love. In other words, the method used to determine the goals of true love is called Tasawwuf. But it should be remembered that all the beliefs and practices of Tasawwuf are related to the religion of Islam. Those beliefs and ideas unrelated to Islam are not part of Tasawwuf. It is a different matter that, in the present era, non-Islamic ideas are also considered to be a part of Tasawwuf.

Kashf and Karamat are not prerequisites for Tasawwuf, nor is Tasawwuf the name of progress in the world's business. The name of taweez-Gunde is not Tasawwuf, nor is the name of removing disease by spitting Tasawwuf, nor is the name of winning cases, nor is the name of prostrating over graves, spreading wreaths, and lighting lamps Tasawwuf, nor is the name of upcoming events. The name of giving is Tasawwuf, nor is it Tasawwuf to call the Wali Allah to be invisible, to remove difficulties and to consider them as necessary, nor is there a contract in it that a disciple can be reformed with a single focus on the Murshid and the wealth of behaviour without Mujahida and following the Sunnah. Kashf and inspiration don't need to be correct, nor is the name of ecstasy, dance, or worship called Tasawwuf. All these things are considered integral to Tasawwuf; instead, they are supposed to be Tasawwuf; although Islamic Tasawwuf does not apply to any of them, all these myths are the exact opposite of Islamic Tasawwuf. Fuqr and Tasawwuf are not only the names of existence and taste but also the names of the correctness of both the external and the internal.

Deniers of Tasawwuf

The following objections are generally made to Tasawwuf.

1. The scholars who followed the Western critics organized the Islamic orders based on the Western critics' principles. They said Tasawwuf is the fruit of non-Islamic influence.
2. The yin theory of knowledge is called Tasawwuf.
3. In the 3rd and 4th centuries of Hijri, from religions deriving applicable meanings, actions, and beliefs. A strange collection was prepared and named Tasawwuf.
4. When Tasawwuf gained popularity in the 6th and 7th centuries AH, the ancient principles of "Gyan-Dhyan" were incorporated into it.
5. In the 10th century Hijri, Tasawwuf were made into a magic wand after that.
6. Tasawwuf teaches monasticism. It involves people who are disgusted with the world.
7. There is no further interpretation of Tasawwuf in the Hayat-e-Tayyaba of the Messenger of Allah ﷺ except for the Companions of the Saffa.

There are different types of deniers. Some people deny it because they cannot derive the mysteries and knowledge from the Qur'an and Hadith that the people of truth get. Because the people of truth misled them, they denied them. This type of denier is mentioned in the Holy Quran! (كَذَّبُوْا بِمَا لَمْ يُحِيْطُوْا بِعِلْمِهٖ) This means they declined it because they could not cover the knowledge. Some have selfish motives, so they refuse because of prejudice and jealousy. They were talking about these kinds of people! (حَسَدًا مِّنْ عِنْدِ اَنْفُسِهِمْ)That is, they lie because of envy and despise them out of some pride and arrogance. They understand that the Prophet (ﷺ) is a human being like us; he has human needs like us, and how did he get this rank? So, it was said about him. (وَمَالِهٰذَا الرَّسُوْلِ يَأْكُلُ الطَّعَامَ وَيَمْشِيْ فِي الْاَسْوَاقِ). These are not new reasons; they have been said about the Wali Allah from the time of the Prophets until today, but these people have also been acting with courage and perseverance against them.

Hazrat Ali Haveri (ra) says! The denial of Tasawwuf is not only the denial of Shariat but also the denial of the virtues of the Holy Prophet (ﷺ) and the attributes of the Companions. Because by denying it, the whole religion becomes hypocritical. The real soul of religion is following the commandments of Allah with sincerity and love. If you decline it, then where is religion? (Kashf Al-Majoob)

Shaykh Abul Hasan Shazli (ra) says that Allah has placed the presence of the people of truth and their deniers for the test of people, so when you see such a situation, confirm the pure Wali Allah. After hearing the attributes and conditions of the people of Allah, the disbelievers will verbally say Yes, the famous servants of Allah are like that, but where can such people be found now? When Wali Allah is mentioned in front of them, they start speaking ill of them and do not know that an inner eye is needed to see the inner perfection.

(تُكَلِّمُوْا النَّاسَ عَلٰى قَدْرِ عُقُوْلِهِمْ) Talk to people according to their intellects. In the assembly of familiar Companions, everyone had the same education. When Hazrat Abu Bakr Siddiq (RA), Hazrat Ali (RA), or other great Companions (RA) had a separate conversation, exceptional knowledge and secrets were abundant. Who says that all the Companions were equally pleased with the Faizan of the Holy Prophet (ﷺ)?

Hazrat Mujaddid Alf al-Thani (ra) has stressed in many places in his letters that the Sufia Karam of the age should not narrate anything other than the Book and the Sunnah in public gatherings because our age has moved far away from the age of Prophethood and charity. The blessings have decreased, so the mysteries of Tasawwuf should not be explained, as they lead people to leave the Sunnah.

Hazrat Abu Nasr Siraj (ra) says that the Quran is complete in its mention of Sufia Karam. For example, the Siddiqeen and Sadaqat, Qaneteen and Qanetat, Khashein, Muqenin, Mukhleseen, Muhsineen, Khaifeen and Jalin, Zakireen, Sabirin, Rasekheen, Mutawakileen, Auliya, Mustafin, Asrar Muqrabin, Mushahideen, Mutasadeqeen, and Mutmayneen (i.e., الا بذکر اللّٰہ تطمئن القلوب). It means the people of Tasawwuf.

Tasawwuf is not monasticism (رہبانیت)

Over time, many non-Islamic elements were incorporated into Tasawwuf, and its original form began to be veiled. From the things that became known about Tasawwuf and Suluk, as soon as one hears its name, the picture of renunciation, seclusion, self-immolation, end of contact with people, and monasticism comes to mind. Because of these concepts, religion and the world seemed to be opposites in people's minds. It began to be understood that it is impossible to meet the hereafter while living in this world. In the presence of one's wife and children, one's relationship with Allah is impossible, and because of the comforts of the world, one is deprived of the luxuries of heaven. Torturing your body is called slavery (بندگی). So, Tasawwuf was portrayed as so tricky and unpopular that the commoner became afraid of it and began to think of it as something similar to Hinduism, separate from Islam. In this way, two classes were formed, which were antithetical to each other. The scholars of the right have always denied this wrong division. They always taught the unity of religion and the world, the breadth of worship, the facilitation of Mujahidat, the maintenance of legitimate relationships, and the payment of the servants' rights. They continued to remedy the mistakes and errors that limited the effectiveness of Tasawwuf and treatment in one area, and made it extremely difficult to reach the truth.

Apart from this, misleading propaganda is also done against Tasawwuf. When a Sufi enters a monastery and stays there for some time to activate his spiritual and inner potential, his opponents call him a monk and a deserter of the world. When a student stays away from his home and homeland for years to gain worldly knowledge, to serve a ruler, to work in factories, no one says he is leaving the world. The seeker observes his inner state by staying in the monastery, visiting the Messenger of Allah ﷺ, and attaining the knowledge of Allah. For the service of Allah's creation, he makes himself worthy of it, becomes a friend of Allah, and gets rid of fear and sorrow; then, the people of the world honour him with the titles of the monk and worldly abhorrence.

Tasawwuf is the soul of Islam and is based on its principles. There is no monasticism in Islam. Like other sciences, a spiritual student learns this knowledge by working hard day and night. When the understanding is complete, he gives up his residence in a corner or hostel and completes all the worldly tasks.

The concept of Sufism in other religions

What history has to say about the origins of Sufism is a mystery. Sufism is said to have first appeared in Persia, coinciding with the spread of Zoroastrianism. From Syria and Egypt to Greece, and from there to China and India, the traditions that reached the people were called Tasawwuf.

Greek Mythology:

Mystical mysticism in Greece began with a man ʺArminius ʺ. At that time, Semitic ideas and Zoroastrianism were widespread in Western Asia. Which gradually took the form of general rituals. Philosophical thought made rationalists suspicious of these rituals. On the one hand, they sought the values of good and evil; on the other, they sought ways to be safe from evil. In this environment, Arminius's esoteric doctrine was born. He began publishing his personal experiences and intellectual explanations grounded in asceticism and piety. Arminius developed monasteries for the first time in history. He believed that if the soul is freed from the body's limitations, its powers increase immensely. The methods devised for freedom from the constraints of the material body included austerity and struggle away from the world. Monasticism began with this concept. But it yielded no positive results.

After Greece, in Alexandria, the Phaistos philosophy was established, which held that God, soul, and body are three distinct entities. God imprisoned the soul, which was the absolute good, imprisoned in the body, from which control over bodily emotions and desires came to be considered as the ascension of the soul. And rituals were practiced to achieve this perfection. After Pythagoras, the great Greek philosopher, Platanus. According to him, God is above and beyond everything. He says that there are two worlds. One is the world of feelings, and the other is the world of rationality. Soul belongs to the realm of feelings.

Jewish mysticism:

Jews emphasize the obligation of outward rituals. Hakim Philo is the best representative of Sufism that arose within Judaism under Greek influence. Hakim Philo tried to connect religion and philosophy.

In Jewish mysticism, there are two versions of God: The Creator God and the Absolute God. According to them, the God of the Torah is God the Creator. But the real God is a separate entity beyond human understanding. He has called God the Creator as a means of observing the real God.

Christian mysticism:

The Babylonian and Egyptian civilizations laid the foundations of Christian mysticism. According to their Sufis, all events in the universe are not determined by the laws of nature and human intention but by the gods' decisions. These giant decisions are considered esoteric mysteries.

Hinduism and Sufism:

An unbiased reader of the Vedas and the Bhagavad Gita concludes that Vedanta is monotheistic. As other prophets have propagated monotheism and prophethood, so did these two. There is a clear message of monotheism in these books as well. The meaning of what Krishna Ji said is also that evil and corruption should be eradicated from the earth, and goodness should be spread. Man has a relationship with the Creator: he is forced to live under the protection of Allah Ta'ala. The attributes of the Creator and the creatures are separate. Distance from the soul gives birth to evil and corruption. Closeness to the soul increases a person's strength, so he travels to the upper world. As a result of austerity and labour, he gets acquainted with the creator of the earth and the sky.

Every man is more or less aware of physical abilities, but does not know that human skills are subordinate to the soul. As long as man is not aware of the excellence of the soul, he remains confined in a mortal and decaying body. Like other religions, Hinduist intellectuals also interpreted the religion according to their interests and introduced rituals unrelated to spiritual benefits. One of these expedients is also the practice of Awagon (metempsychosis Awagon). Due to this conflict, the terms of solution and unity came into being. The correct priests of the Hindu religion and the elders living in the right religion built walls in front of many interests of the religious intellectuals. Still, most people did not support them. As a result, the element of idolatry prevailed in Hinduism. One of the main reasons for the rise of idolatry is the giant stories, which have been attributed to the gods and goddesses and have been placed in people's minds. However, the faithful followers of Hinduism are monotheistic. Hindu monotheistic men and women follow the teachings of Hazrat Noah (AS).

Mysticism and Science:

Ruis writes that, based on experience, the best person to travel with is the Sufi. He holds his experiences and events to external standards, aiming to reach pure reality. And to explain this fact in common scientific language, that is, to get the power of reasoning and observation. Science also says that something is acceptable when there is a reason behind it, and it is observed. This means that

the reasoning methods of Sufism and science are the same. Science must investigate the mystical phenomenon. All these observations will be presented with a scientific argument; personal observations are limited to today.

According to William James, every mystical event and experience is indescribable. In this experience, the Sufi feels the event he undergoes and tries to describe it in words, but it is not of the world of feeling, so he cannot clothe it in material terms. Through meditation comes the knowledge that the mystical event and every emotional experience are personal.

Therefore, every emotional experience cannot be transferred to another. For example, another can't understand the feelings of love. Love does not require any reasoning. As an experience, an event is a personal state in which no one else can join.

(Tasawwuf by Shamsuddin Azimi)

Tasawwuf and the Qur'an

The beginning of Tasawwuf was with the birth of the Prophet ﷺ. It has been stated that the purpose of the mission of Hadi-e-Alum ﷺ is to recite the verses, purify them, and teach the Book and wisdom. Immediately after the declaration of Prophethood, Surah Muzammil was revealed, the first eleven verses of which led to self-purification, which can be called the essence of Tasawwuf.

Allah Almighty said!

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ ( ) قُمِ ٱلَّيْلَ إِلَّا قَلِيلاً ۝ ( ) نِّصْفَهُۥٓ أَوِ ٱنقُصْ مِنْهُ قَلِيلاً ( ) أَوْ زِدْ عَلَيْهِ وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلاً ( )
إِنَّا سَنُلْقِى عَلَيْكَ قَوْلاً ثَقِيلاً ( ) إِنَّ نَاشِئَةَ ٱلَّيْلِ هِىَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلاً ( ) إِنَّ لَكَ فِى ٱلنَّهَارِ سَبْحًا طَوِيلاً ۝ ( )
وَٱذْكُرِ ٱسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلاً ۝ ( ) رَّبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ لَآ إِلَٰهَ إِلَّا هُوَ فَٱتَّخِذْهُ وَكِيلاً ۝ ( )
وَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَٱهْجُرْهُمْ هَجْرًا جَمِيلاً ۝ (٠) وَذَرْنِى وَٱلْمُكَذِّبِينَ أُوْلِى ٱلنَّعْمَةِ وَمَهِّلْهُمْ قَلِيلاً ( )

O, you wrapped in garments (i.e., Prophet Muhammad ﷺ)! (1) Stand (to pray) all night, except a little. (2) Half of it, or a little less than that, (3) Or a little more; And recite the Qur'an (aloud) in a slow, pleasant tone and style (4) Verily, We shall send down to you a weighty Word (i.e., obligations, laws). (5) Verily, the rising by night (for Tahajjud prayer) is very hard and most potent and good for governing oneself and most suitable for (understanding) the Word (of Allah). (6) Verily, there is for you by day prolonged occupation with ordinary duties, (7) Remember the Name of your Lord and devote yourself to Him with complete devotion. (8) (He Alone is) the Lord of the east and the west, La ilaha illa Huwa (none has the right to be worshipped but He). So, take Him Alone as Wakil (Disposer of your affairs) (9), and be patient (O Muhammad ﷺ) with what they say, and keep away from them in a good way. (10) And leave Me Alone to deal with the beliefs (those who deny My Verses), those who have good things of life. And give them respite for a little while. (11)

(Surat al-Muzamil: 1-11)

Allah Ta'ala explained the basics of Tasawwuf very comprehensively; briefly, as follows.

The first thing mentioned is waking up at night. The teachings of the Suluk, Sheikhs, and Murshids advised their devotees to stay up late at night. Along with fulfilling duties, performing Nawafil worship makes reaching the destination easier. It brings closeness to Allah. Grades are raised, the soul is strengthened, and piety gets stability and ascendancy.

The second thing is reciting the Holy Quran with Tarteel. Reading the Qur'an continuously allows reflection, and each word becomes clear. Then one must consider its meaning and significance, as knowledge of the Book of Allah is fundamental to Tasawwuf. When the meaning of the Book of Allah is pondered over, it will affect the heart; the hardness of the heart will be removed, and tenderness will be created. Hearts will become soft. The love of Allah will fill the heart, and tears will flow from the eyes. It is narrated from Hazrat Hasan (RA) that one day, the Messenger of Allah (ﷺ) passed by a person who was crying after reciting a verse of the Qur'an. Rasool Allah (ﷺ) saw him and spoke! Have you not heard this saying of Allah Ta'ala ورتل القران ترتيلا ۔ He said! Look at this person. This is a Tarteel.

The Holy Quran should be recited in such a way that the hearts of believers tremble at the remembrance of Allah, and their faith increases when the verses of Allah are recited to them. When the seeker meditates on the Qur'an under the guidance of a mentor, he becomes an inheritor of the book's knowledge. Hijabs are lifted for him. The strength of faith increases enormously, and it is not difficult for him to take the throne of Queen Bilqis in the blink of an eye.

The third thing is to overcome the ego. In Surah Muzamil, this solution was given to control the self (Nafs), get up in Tahajjud, it hurts the self (Nafs), then whoever gets up will get up as a pure servant of Allah. When the world is sleeping, the sincere servants of Allah are standing, bowing, and prostrating before Allah. Sincerity is known when the soul asks to rest, and faith asks to rise. By standing up in Tahajjud, the believer attains the pleasure of Allah. At that time, there was no other between Allah and the servant. Both his body and his heart are serving Allah. At that time, there is no fear of hypocrisy or of showing off. Sheitan has no stake in such sincere ones. In the Qur'an, Allah promised that He is with His faithful servants. He is under her protection.

The fourth thing is that when the heedless are asleep, the sincere servants of Allah stand before Allah to seek His pleasure. They do not wait for Fajr but already reach the presence of Allah, due to which the power of the soul weakens and does not exert its force on the servant. For the ordinary Muslim, Allah is God, but for the sincere, Allah is the destination. When the purpose of the servant is Allah Almighty, he wants to get close to Him. Then, no action of his is against the will of Allah. He knows the Book of Allah and follows the Sunnah of the Prophet ﷺ.

فَمَن كَانَ يَرْجُواْ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا (١١٠)

So, whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." (110)

(Surah Al-Kahf. 110)

The fifth thing is that the sound that comes from the depths of the heart during Tahajjud has an effect. The one who asks for forgiveness washes away the sins. At that time, the servant is under the special grace of his Lord.

The sixth thing is the mention of Allah. A servant should mention the name of his Lord. When the seeker remembers Allah according to his mentor's guidance, his heart is strengthened spiritually and satisfied. This is his cause of spiritual growth. That's why he said! (واذكر اسم ربك) Remember the name of your Lord. This is the remembrance of the name of the self, by which the tongues of the Sufia Karam are fresh from Allah's remembrance and never suffer from negligence.

The seventh thing mentioned in Surah Muzammil is essential in the principles of Tasawwuf.

وتبتل عليه تبتيلا ۔ Be cut off from everything and only belong to Him.

This refers to Allah. All relationships and love are on one side, and true love should be done only with Allah Ta'ala. The relationship between the servant and Allah should be higher than the relationship of the world. A believer is not ordered to leave the world, nor is monasticism permitted. Allah Almighty has created this world for us; He has provided our sustenance in it; He has also provided all the comforts in it; and He has revealed the legitimate ways to achieve them. But also keep in mind that this world is a testing ground.

قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَٰلٌ ٱقْتَرَفْتُمُوهَا وَتِجَٰرَةٌ تَخْشَوْنَ
كَسَادَهَا وَمَسَٰكِنُ تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٍ فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦ ۗ
وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ( )

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger (ﷺ), and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Fasiqeen (the rebellious, disobedient to Allah)

(Surah At Taubah – 24)

This verse remains before the Sufis, and they learn from it. Allah Ta'ala has explained this to His sincere servants. A Muslim's faith is known when he is asked to sacrifice. This sacrifice is of two types: one is physical, and the other is financial. The believer is ready for sacrifice when the self (Nafs) has been purified. Then, all these

things mentioned in the verse do not hinder the way of sacrifice. The Messenger of Allah ﷺ said! None of you can become a believer until I {Muhammad (ﷺ)} become more beloved than your father, children, and all people. (Bukhari and Muslim)

The eighth point made in Surah Muzammil is to make him your provider. Allah is the Lord of the East and the West and the Lord of the entire universe. He is a True Accomplisher of the cause, so why not make him your lawyer and advocate? Instead of running after worldly causes, one should surrender oneself to the creator of the causes. Be patient with the hardships you face while walking on the right path, accept them from Allah Ta'ala, and trust Allah. Allah will never waste. People of Allah occupy the highest position of trust.

The ninth thing is the appeal of patience. We should not weaken our faith by worrying about whatever sufferings we face in Taghut, but we should face it with patience, perseverance, and hope for help from Allah. One must follow the path of truth regardless of opponents' opinions. Whether it is the field of Jihad, the field of evil, or the field of our selfish desires, we have to fight against the devil and the self (Nafs).

The tenth thing is to avoid the ignorant and opponents, not with strife, but with wisdom in good manners. Sufi is adorned with such ethics. They do not get confused with anyone. Instead, they show good nature and weakness. They also pray for the oppressor's transgression and part with gentleness.

These are the ten basic principles of Tasawwuf, described in the first ten verses of Surah Muzammil.

As in the Qur'an, there is واقيموا الصلوة و اتوالذكوٰة. Similarly, there is يٰايّها الذين آمنوا اصبروا, meaning O you who believe, be patient and thank Allah (واشكروالله). If in one place in the books "كتب عليكم الصيام and لله على الناس حج البيت" are written, then in another place يحيهم والذين امنو اشد حباالله and يحبونه are also there. Where اذاقاموا الى الصلوٰة قاموا كسالىٰ is present, along with it there is يرآءُون الناس too. If there is condemnation for leaving the prayer and the zakat in one place, there is the evil of arrogance and wonder in another.

In the same way, the hadiths show that, just as there are chapters on prayer, fasting, wedding, marriage, and divorce, there are also chapters on hypocrisy and arrogance. Who can deny that just as the outward actions are divine commands, so are Allah's inward actions and commands?

واقیمو االصلوۃ و اتوالزکوٰۃ is a form of command, and (اصبروا واشکروا) patience is also a form of command. The obligation of fasting is proven from the ,کتب علیکم الصیام and والذین اٰمنوا اشد حباًللّٰہ is also a form of commandment. If considered, it will be known that all external actions are for reforming the inner self, and cleaning the inner self is the means of salvation.

Allah Ta'ala says (قد افلح من زکّٰھا و قد خاب من دسّٰھا), meaning, indeed, the one who cleans the soul has been successful and the one who has made it dirty has failed.

(یوم لا ینفع مال و بنون الا من اتی اللّٰہ بقلب سلیم) Means that wealth and children will not be helpful on that day, except for the person who came to Allah Ta'ala with a healthy heart. In the first verse, purification of the inner self is described as a source of self, and in the second verse, wealth and children are helpful without peace of heart. In Faith and Be, the objectors are that the word Tasawwuf is neither in the Qur'an, nor in the books of hadiths, nor in the era of Prophethood, the era of the Companions, nor in the era of the Tabeyien. Therefore, it cannot be trusted.

This objection can be based on the word' Tasawwuf, ` but it cannot be found in its method. This word is indeed neither in the Qur'an nor in the Hadith. But the purpose and plan of action for which this word is spoken is that plan of action in the Qur'an and Hadith or not?

If we use the words "Namaz" instead of "Salat" and "Roza" instead of "fasting," does the method of prayer and fasting change? Does the shift in word destroy the purpose for which the prayer is performed, or is it fast observed? If only the words of syntax, logic, and rules were not present in the Quran and Hadith, then would it be illegal to learn them today?

There is no word of Tasawwuf in the Qur'an and Hadith, but the purpose for which the word Tasawwuf has been used has not been emphasized in the Qur'an and Hadith to achieve this goal. Isn't attaining this goal the fulfillment of religion?

Any method can be given any word or meaning to achieve the objective. It can be given any name. The objectives of Tasawwuf and their summary are described in the first eleven verses of Surah Muzammil. No principle of Tasawwuf is based on Quranic verses. One wonders at those who claim that Tasawwuf's principles and practices were imported from Greece, Iran, and India. This is proof of their lack of understanding of the Quran.

Allah says in the Qur'an!

والذین اٰمنوا اشد حباً للّٰہ

Those who believe in love Allah the most

From this verse, it is clear that faith requires one to love Allah Almighty deeply. In other words, understand it as the purpose of believing is to attain the intense love of Allah Ta'ala. The Messenger of Allah (ﷺ) said that if three things are in you, then you will find the sweetness of faith.

1. Allah and His Messenger ﷺ are the most beloved to you.
2. Friendship with someone is only for Allah.
3. It is as terrible for you to go into disbelief as to throw yourself into the fire.

(Bukhari and Muslim)

It became clear that the primary purpose of believing is to love Allah and His Messenger ﷺ perfectly. Love is the name of the desire of the heart. It rises in the heart, develops, and intensifies in it. So, its place is the heart of the believer. Therefore, it is essential to purify the love of Allah wherever it arises. Because if the heart is not pure and clean, there cannot be love for Allah and His Messenger ﷺ. Faith requires cultivating love for Allah, nurturing it, and taking it to the utmost degree of love. This is the goal that every believer must achieve. Tasawwuf is required to achieve this goal. Our goal is not Tasawwuf but the essence of Allah, the Highest. It is His pleasure and His love. This love is not an ordinary love that only verbal claims can be made about. Its requirements have to be met. This love requires that whatever work Allah and His Messenger ﷺ order should be done immediately, and whatever work is forbidden should be stopped immediately. The head should be submitted in obedience to Allah Ta'ala and following the Prophet ﷺ. When we pray in his love, prayer will not be a burden. If you fast, hunger will not bother you. If you give Zakat, you will not fear a lack of wealth. Hajj will be performed only to please Allah and not to be called Haji. The heart will get relief and satisfaction from every good deed and hate sin. That is the name of righteousness. This happens when the self (Nafs) has been purified. Self-purification has begun to take effect. In Surah Al-Zumr, Ayat 22, Allah says:

أَفَمَن شَرَحَ ٱللَّهُ صَدْرَهُۥ لِلْإِسْلَٰمِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِۦ ۚ فَوَيْلٌ لِّلْقَٰسِيَةِ قُلُوبُهُم مِّن ذِكْرِ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ ( )

Is he whose breast Allah has opened to Islam so that he is in light from His Lord (as he who is non-Muslim)? So, woe to those whose hearts are hardened against the remembrance of Allah! They are in plain error! (22)

After the purification of the heart, when it is cleansed and the love of Allah is absorbed into it, the believer feels a heartbeat. In this love, there is a kind of fear; this fear is the proof of intense love, called divine fear. This is the basis of knowledge. This fear is not of himself but the fear of his displeasure. The believer

loves Him very much. It is a principle of love that one who is deeply loved also fears to be offended. In the next verse of the same Surah, Allah says:

ٱللَّهُ نَزَّلَ أَحْسَنَ ٱلْحَدِيثِ كِتَٰبًا مُّتَشَٰبِهًا مَّثَانِىَ تَقْشَعِرُّ مِنْهُ جُلُودُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱللَّهِ ۚ ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِۦ مَن يَشَآءُ ۚ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ( )

Allah has sent down the best statement, a Book (this Qur'an), its parts resembling each other (in goodness and truth), and oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allah. That is the guidance of Allah. He Guides there with whom He wills and whomever Allah sends astray; for him, there is no guide.

(Surah Al-Zumr. 23)

The Messenger of Allah (ﷺ) made one of his decrees of perfect faith, calling Allah's love and Allah's pleasure a condition, and spoke! Whoever loves for the sake of Allah, hates for the sake of Allah, guides him for the sake of Allah, and restrains his hand for the sake of Allah, then he has completed his faith.
(Muskat Sharif)

Attaining the love of Allah Ta'ala is the goal of faith and its requirement. The center of this love is the heart of the believer and the place of his rest. Allah Almighty says that I cannot dwell in the earth nor in the sky. If I can stay, I am bound in the believer's heart.

The heart's purification should always be done to fulfill the main goal, and this is the work of Tasawwuf. The Messenger of Allah ﷺ himself used to pray for this heart. You ﷺ once said!

اللّٰهم افتح مسامع قلبی لذکرک

O Allah! Open the ears of my heart to your remembrance.

At one point, he (ﷺ) prayed!

اللّٰهم انی اسالک قلو باً او اهة مخبتة منیبة فی سبیلک

O Allah! I ask you for hearts that are gentle and knowledgeable

And I am about to turn to you

Prayed for divine love.

اللّٰهم اجعل حبک احب الی من نفسی و اهلی و من الماء البارد

O Allah! Make me like your love for my family and me

And (in times of intense thirst) be loved more than cold water.

I prayed for remembrance.

اللّٰھم اجعل وساوس قلبی خشیتک و ذکرک و اجعل ھمتی و ھوای فیھا تحب و ترضی

O Allah! Whispers and thoughts in my heart only come from your fear, memory, and mine. All attention and desire should be towards things that are dear to you and satisfy you.

Holy Prophet ﷺ also prayed for the light of the heart!

اللّٰھم اجعل لی فی قلبی نورا و فی سمعی نورا و فی بصری نورا

و عن شمال نورا و فوقی نورا و تحتی نورا و اجعل لی نورا

O Allah! So, make light in my heart and light in my ears and light in my eyes And light to my right, light to my left, and light above me descend below me, and I light it up.

(Bukhari and Muslim)

If we look at these prayers, they all mention the conditions of the heart, and in them, the aspect of reforming the heart comes out. Hazrat Rasool-e-Anwar ﷺ prayed for the hearts with great concern. Because if this heart is corrupted, all the actions and deeds of a person are corrupted. And if it fades, the character of a person fades. The human heart is the center of all thoughts, feelings, and emotions. First, the intention arises in the heart, and then the action starts accordingly. That is why actions are based on the purpose of the heart. The heart's correctness is essential because the human body is subject to the heart. This heart is directly related to the mind: a person decides about good and evil, acts through intellect and consciousness, realizes it, and then the heart works on it. The Messenger of Allah ﷺ said!

"Beware! There is a lump of flesh in your body. When it is right, the whole body will be right; if it goes wrong, the whole body will go wrong. Remember, it is the heart (*Qalb*)."

This is the heart, which is the center and abode of the soul, so purification is essential. With it, it is possible to hope for the correctness of actions. This purification is the basis of Tasawwuf. Prosperity and success are impossible without purifying the self (Nafs).

Allah Almighty said!

قَدْ أَفْلَحَ مَن تَزَكَّىٰ ( )

Indeed, whosoever purifies himself (by avoiding polytheism and accepting Islamic Monotheism) shall achieve success,

(Surat al-Ala. 14)

Another place is the saying of Allah!

وَمَن يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ ٱلصَّٰلِحَٰتِ فَأُو۟لَٰٓئِكَ لَهُمُ ٱلدَّرَجَٰتُ ٱلْعُلَىٰ ( ) جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَٰٓؤُا۟ مَن تَزَكَّىٰ ( )

But whoever comes to Him (Allah) as a believer (in the Oneness of Allah), and has done righteous good deeds, for such are the high ranks (in the Hereafter), (75) 'Adn (Eden) Paradise (everlasting Gardens), under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves (by abstaining from all kinds of sins and evil deeds which Allah has forbidden and by doing all that which Allah has ordained). (76)

(Surat Taha: 75 - 76)

Self-improvement is significant. Success lies in changing the (نفس امارہ) self-confidence into the (نفسِ مطمئنہ) self-satisfaction.

Allah says!

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا ( ) قَدْ أَفْلَحَ مَن زَكَّىٰهَا ( ) وَقَدْ خَابَ مَن دَسَّىٰهَا (٠)

Then He showed him what is wrong for him and what is suitable for him; (8) Indeed, he succeeds who purifies himself (i.e., obeys and performs all that Allah ordered by following the faithful Faith of Islamic Monotheism and doing righteous good deeds). (9) And indeed, he fails who corrupts himself (i.e., disobeys what Allah has ordered by rejecting the faithful Faith of Islamic Monotheism or by following polytheism or by doing every kind of evil, wicked deeds) (10)

(Surat al-Shams: 8 - 10)

The Messenger of Allah (ﷺ) used to purify the hearts of his companions and purify their souls from worldly luxuries. This process continued. The Companions (Sahabah Karam) purified the followers (Tabeyien). Similarly, this process continued, and the Auliya Allah continued to refine the souls of those who came later. Tasawwuf is the

name of this relationship between teacher and student. This light of religion will continue till the Day of Resurrection.

Allah Almighty says in the Quran!

يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَرۡسَلۡنَٰكَ شَٰهِدٗا وَمُبَشِّرٗا وَنَذِيرٗا ۝٤٥ وَدَاعِيًا إِلَى ٱللَّهِ بِإِذۡنِهِۦ وَسِرَاجٗا مُّنِيرٗا ۝٤٦

O Prophet (Muhammad ﷺ)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, (45) And as one who invites to Allah [Islamic Monotheism, i.e., to worship none but Allah (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'an and the Sunnah the legal ways of the Prophet ﷺ). (46)

(Surah Al-Ahzab: 45 - 46)

This is the way of Suluk, religion, and Tasawwuf that existed during the era of the Prophet (ﷺ), his companions (Sahabah), and followers (Tabeyien). The Qur'an called this purification and wisdom. Prophet Muhammad (ﷺ) taught the book and wisdom; he was a teacher of humanity.

Allah is the Almighty!

وَلۡتَكُن مِّنكُمۡ أُمَّةٞ يَدۡعُونَ إِلَى ٱلۡخَيۡرِ وَيَأۡمُرُونَ بِٱلۡمَعۡرُوفِ وَيَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِۚ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ۝١٠٤

Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Maruf (i.e., Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkir (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful.

(Surah Al-Imran. 104)

This group of Auliya Karam continued to enjoin goodness in every age and prevented evil fearlessly. He purified himself and then purged others. These are the people who belong to the blessed group.

Tasawwuf and Spirituality and the Sayings of the Prophet (ﷺ)

The teachings of Tasawwuf are mentioned in the blessed hadiths of the Messenger of Allah ﷺ and the sayings of the Companions.

The Messenger of Allah ﷺ once said to Hazrat Abu Huraira (RA)! Shall I not show you the world? He said, "O Messenger of Allah!" Indeed. And he says that he took my hand and me to a valley in Madinah Tayyaba. He saw that there was a pile of dirt in which there were some skulls, rotten bones, and other dirt, so he (ﷺ) said: O Abu Huraira! All of them were greedy like you (i.e., ordinary people) and had desires like you; today, they are bones without skin, and after some time, they will become dust, and this dirt is the food they eat. They don't know where they earned it and then put it in their stomachs. Now, they are in such a state that people hate them, and these tattered old rags are their clothing and adornment. Now, the winds blow them around, and these are the bones of their cattle, which they used to travel far and wide. So, he who weeps for the world should cry. This picture of the world was described by the Prophet ﷺ in this hadith. This is the status of the world according to the Holy Prophet ﷺ, so whoever likes this world should continue doing it, and the path is clear for the one who seeks the hereafter and the knowledge of Allah.

A man presented a gift in the court of Hazrat Rasool-e-Anwar (ﷺ). The Prophet ﷺ started looking for a vessel to empty his boat and return it to him. But he could not find any pot, so he (ﷺ) said! Please put it on the ground, and then he ate some of it. And he said that I eat and drink like this. Just as an ordinary man eats, if the value of the world were equal to a mosquito's wing in the sight of Allah, He would not have given a sip of water to a disbeliever. This world, whose value is less than a mosquito's wing, is a means, not a destination. So, the person who turns away from the destination and turns his heart to this is counted among the people on whose hearts Allah has sealed. What is my relationship with the world? The example of me and the world is like a traveller who rests briefly on a hot summer afternoon and then leaves. The Prophet ﷺ said that the example of the Hereafter compared to this world is like one of you putting your finger in the sea and then taking it out and seeing how much water comes out with it.

Hazrat Umar (RA) once came to the Prophet's (ﷺ) place and saw that he was resting on a hard mat, due to which his blessed body was marked. When Hazrat Umar Farooq (RA) saw this scene, tears came. The Messenger of Allah (ﷺ) asked Omar (RA), why are you crying? He said that Qaiser and Kasra should rest on silk and Istabraq and you, ﷺ, on this mat. After hearing this, he (ﷺ) came to glory and spoke! Are you not satisfied that Caesar and Kasra should return to the pleasures of this world and we should find happiness hereafter?

The morals and religion of the Holy Prophet (ﷺ) were not based on worldly concerns. Still, his morals and religion were based on worship and modesty and were separate from sophisticated adornment. Auliya Karam also adheres to these principles.

The Messenger of Allah ﷺ used to pray!

اَللّٰهُمَّ اِحْيِنِیْ مِسْكِيْناً

O Allah! To keep me alive in a state of poverty and to make my lot with the poor.

This is a very significant prayer which the Prophets (ﷺ) liked and chose for themselves. He ﷺ enjoyed the company of people with low incomes in this world and the hereafter. Here, the poor does not mean the weak and lowly, but the submissive (Fuqra), the pious, and the one who abstains from the world. Hazrat Mu'adh bin Jabal (RA) said, O Messenger of Allah (ﷺ)! Please advise me. The Prophet (ﷺ) said: Worship Allah as if you were seeing Him and consider yourselves among the elders. This advice is significant, so keep it safe because many sins surround the man.

On the authority of Hazrat Uqbah bin Amir (RA), He said once I asked the Messenger of Allah (ﷺ)! O Messenger of Allah (ﷺ), what is salvation? So, the Prophet (ﷺ) said, "Rein in your tongue, stay at home, and weep over your mistakes." These are the virtues and images of the Holy Prophet (ﷺ). The Wali Allah made him a beacon and continued on such a path.

(Muqamat-e-Suluk)

There is a saying of the Prophet ﷺ about the gatherings of remembrance! When you pass through the gardens of Paradise, eat something (i.e., obtain spiritual nourishment from them)

(Tirmidhi).

Sayings of the Sufia Karam

Sufia Karam, in every era, has defined Tasawwuf innumerable times and interpreted it according to their taste and intuition. If all of them are studied carefully, it is found that Tasawwuf encompasses all aspects of Shariat. According to some, Sufia Karam, Tasawwuf is the name of inspiration and insight, and according to others, divine knowledge and knowledge is Tasawwuf. A few references are written, which are Tazkirah-tul-Auliya by Sheikh Fariduddin Attar (ra), Kashf al-Majoob by Hazrat Ali bin Usman Haveri (ra), Awarif al-Maarif by Sheikh Shahabuddin Suhrawardy (ra), Fateh al-Ghaib by Sheikh Abdul Qadir Jilani (ra), Tarikh-e-Tasawwuf by Abd. Al-Samad Sarim Al-Az'hari (ra) is taken from them.

1. Hazrat Maruf Karkhi (200AH): Tasawwuf knows the truth, talks about the details, and hopes for Allah while despairing about what the creatures have.
2. Hazrat Dhul-Nun Misri (245AH): To love only Allah Almighty in the universe and remain steadfast by His orders.
3. Hazrat Khwaja Sri Suqti (257AH): Tasawwuf is the name of divine knowledge.
4. Hazrat Ba Yazid Bastami (261AH): To close the door of comfort on oneself and take up Mujahida (comfort means worldly luxury in which a person forgets Allah).
5. Hazrat Abu Al-Hafs Haddad (265AH): Tasawwuf is complete respect. Whoever wastes respect has to move away from Allah's proximity and acceptance and becomes rejected.
6. Hazrat Junaid al-Baghdadi (297AH): Tasawwuf is the name of the constant Mujahida Nafs.
7. Khwaja Dinuri (299AH): Purification of the mysteries, not having fallacies in the mysteries of Shariat, living in harmony with each other, and loving people is Tasawwuf.
8. Sheikh Abul Hasan Noori (286AH): Tasawwuf is not a ritual, and it is not only in the sciences but also in the mystery of morals. If Tasawwuf were a ritual, it would only be gained through Mujahida, and knowledge would only be achieved through education.
9. Hazrat Khwaja Muhammad Adham (303AH): To be steadfast in one's actions and to unite oneself with Allah according to His will.
10. Hazrat Ahmad Ibn Yahya Ibn Al-Jala (306AH): Tasawwuf is a reality without ritual. Ritual is for man, and reality is for Allah. Turning away from the world is Tasawwuf.
11. Hazrat Khwaja Abu Bakr Shibli (334AH): Tasawwuf is to leave everything and remain devoted to Allah alone. To keep the heart clean from the concept of the other, but to understand that there is no existence of the other.

12. Khwaja Abu Muhammad Murtash (338AH): Tasawwuf is good nature and turning to Allah.
13. Khwaja Abu Umar Takhayul (366AH): Tasawwuf is to be patient with orders and reprimands.
14. Khwaja Abu al-Abbas Nahavandi (370AH): Keeping one's condition hidden, the name of sacrifice and charity is Tasawwuf.
15. Hazrat Abul Hasan Hazrami (391AH): Protecting the heart from opposing the truth and purifying the soul is Tasawwuf.
16. Hazrat Ali Bin Uthman Hajwari (465AH): Clean your morals and affairs. It is necessary to keep the attributes of Safa (neatness) from every aspect, and it is a manifestation of Sufi stature and purity (قد افلح من تزکیٰ).
17. Abd al-Karim bin Hawazin Quashari (465AH): Adhering to the Book of Allah and the Sunnah of the Messenger of Allah (ﷺ) is Tasawwuf.
18. Hazrat Imam Ghazali (505AH): Tasawwuf combines knowledge and practice. I am using knowledge, turning away from carnal desires, purifying the soul (Nafs), emptying the heart of non-Allah, and adorning it with the remembrance of Allah.
19. Hazrat Khwaja Shahabuddin Suhrawardy (632AH): Tasawwuf is the name of the followers of the Messenger of Allah (ﷺ) in all manners.
20. Hazrat Sheikh Abdul Qadir Jilani (505AH): Tasawwuf is based on eight things.
    * Generosity of Abraham (AS)
    * Contentment of Ishmael (AS)
    * Patience of Ayyub (AS)
    * Prayers of Zacharias (AS)
    * Poverty of Yahya (AS)
    * Shrouds of Moses (AS)
    * Travel and desertion of Jesus (AS)
    * Fuqr of Muhammad Mustafa (ﷺ)

Some more sayings of elders

Hazrat Ba Yazid Bastami (ra) says that if you see someone with Karamat who flies in the air, do not be deceived until you know how the commands and prohibitions, the limits of Allah's protection, and the ban of the law.

Hazrat Junaid al-Baghdadi (ra) says that all the paths are closed for the creatures except those who follow the path told by the Messenger of Allah ﷺ.

Hazrat Abu Al-Hasan Noori (ra) says that if you see someone who claims a status with Allah that puts him outside the Shariah limits, then do not approach him.

Hazrat Khwaja Naseeruddin Chirag Dehlvi (ra) said that it is necessary to obey the word and the will of the Prophet ﷺ.

Hazrat Khawaja Moinuddin Chishti (ra) said! A person who abides by the Shari'ah obeys its orders and does not detract from its advances in rank. That is, all progress is based on steadfastness in Shariat.

Imam Tusi (ra) says that Tasawwuf is the name of benevolence towards creatures and following the Sunnah, laying down everything in the way of Allah, having complete trust in the Creator of the Universe, and keeping one's heart free from all kinds of impurities.

Imam Abu Bakr Castellani (ra) says that Tasawwuf consists of purity of heart and observation of truth.

According to Imam Shirani (ra), the essence of the action is based on the rules of the Sharia, as long as this action is free from hypocrisy and selfish desires. He says that Tasawwuf is the light that descends in the hearts of Sufia when their hearts are adorned with the Qur'an and Sunnah. Following the Qur'an and Sunnah reveals those secrets, mysteries, and facts the tongue cannot describe to the heart.

As'hab-e-Saffa

Most historians believe that Tasawwuf originated with the Ashab-e-Saffa. It is different that they were not called Sufis, and the name Tasawwuf had not yet come into being.

According to "Akhbar Makkah" and "Al-Burhan Al-Mayweed," those who converted to Islam from among the Companions of Banu Saffa had the opportunity to receive grace and training directly from the Messenger of Allah ﷺ on one of the platforms of the Prophet's Masjid. Ibn Manzar (ra) has narrated from Hazrat Ibn Abbas (RA)! The number of Ashab-e-Saffa was about 400, among people of low income and immigrants. They had no place to stay in Medina. Neither did they have any clan there. They used to live on the platform of the masjid, where they were always studying and worshiping. When the Messenger of Allah (ﷺ) used to send an army for Jihad, they used to take part in it.

Rasulullah ﷺ cared a lot about those Companions. The Companions used to arrange their food. Some companions used to take many people to their homes and feed them, even though their financial condition was not very good. These people were poor and needy. It is narrated on the authority of Hazrat Abdullah bin Abbas (RA) that one day, the Messenger of Allah (ﷺ) stood near the people of Saffa and saw their neediness, effort, and cheerfulness, then he said! O Companions! Good news for you: whoever among you is steadfast in this attribute you are responsible for today will be my friend and companion on the Day of

Resurrection. The Prophet ﷺ also said! All praises are for Allah, who created these people in my Ummah. I will place myself with these people.

It is narrated from Hazrat Hasan Basri (ra) that the Messenger of Allah (ﷺ) used to visit the people of Safa and say: Peace be upon you! Or Ahl Saffa. Companions would answer. Peace be upon you, O Messenger of Allah ﷺ! He used to say! You people are better off today than when one of you would be brought a large bowl full of food for breakfast, and then one evening, he would come out in the morning dressed in one splendid outfit and the evening in another. You people will hang curtains in your houses like the curtains are hung on the Kaaba. (In other words, a time will come upon you in which you will have a good wealth). The people of Saffa said we would be much better that day. Since Allah Ta'ala will grant us comfort, we will thank Him. The Messenger of Allah ﷺ said! Instead, you guys are much better today. (Majma Al-Zawaid)

Shaykh Abu Naeem Isfahani (ra) says that the people of Saffa were good people from different tribes. Allah Ta'ala decorated their heads with crowns of light. They purified their hearts by Azkars. His limbs were relieved. Their inner mysteries were revealed like the bright moon because the Almighty had willed it. They avoided engaging in worldly pursuits and stayed away from sophisticated collectors. They reconciled with their envious enemies and retained the Almighty's support. Be utterly detached from the world. Worldly clothes had no status before them. They did not turn to anyone except Allah. They made the love and pleasure of Allah Almighty their goal of life. Even the angels showed interest in visiting him and befriending him. The Messenger of Allah ﷺ was also ordered to sit and talk with them.

(Holiya tul-Auliya and Tabqat al-Asafia vol. 1 p. 302)

Hazrat Abdullah bin Amr bin Aas (RA) has a hadith that the Messenger of Allah (ﷺ) said! Do you know who will enter Paradise first? The Companions said, O Messenger of Allah! Allah and His Messenger (ﷺ) know best. You (ﷺ) spoke! The poor emigrants will enter Paradise first. By whom tribulations are protected, and they left the world carrying their longings and desires in their breasts. Destiny did not give them time to fulfill their regrets. Even the angels say in a jealous tone. O our Lord! We are your angels and the inhabitants of your heaven, so do not admit them to heaven before us. Allah Almighty says! These chosen servants of mine did not associate anyone with me. Instead, he protected people in times of trouble. They came to the world with wishes in their hearts. Destiny did not give them a chance to fulfill their dreams. So, after hearing this answer, the angels will enter them from every door and speak!

”سلام علیکم بما صبرتم فنعم عقبیٰ الدار“

(That is) Peace be upon you in return for your patience. The abode of the Hereafter is perfect.

(Musnad Ahmad 2/168, Majma al-Zawaid 10/259, Tafsir Ibn Kathir 4/373)

In the dictionary, the Saffa is called the shadowed tree after the transfer of the Qibla. When the Prophet's Masjid turned towards the House of Allah, the wall faced the first Qibla and was adjacent to it. The place was left for those Companions who devoted their lives only to worship and love for the Prophet (ﷺ). For those with no place to stay and no home, this place became known as Saffa. These people came to be known as *Ashab-e-Saffa*.

These people were present day and night in the service of Rasool Allah (ﷺ). It used to be that we should not miss any of the words of Hazrat Rasool-e-Akram (ﷺ). When the Messenger of Allah (ﷺ) would bring guests for the prayer, they would also join in the prayer, and sometimes, due to hunger and weakness, they would fall into the state of worship. People thought they were hype.

Hazrat Abu Hurairah (RA) said that I saw seventy (70) Saffa Companions who had even a single sheet, only a sheet or a blanket they wore. It used to take days to tie up. These blankets were so small that they reached only halfway down the legs and up to someone's armpits, and they held them with their hands so the body would not open. (Bukhari)

Imam Muhammad bin Shereen (ra) says that when it was evening, the Messenger of Allah (ﷺ) would divide the Companions of Saffa among the people and tell them to feed them. So, someone would take two, three, and so on. Hazrat Saad bin Ubada (RA) was very generous and wealthy. He used to take eighty (80) men with him and feed them. After finishing the meal, people used to sleep in the masjid at night. (Fath al-Bari)

Who is called Sufi

Just as there is a unique term related to each department, for example, the holder of the knowledge of doctrines is called Mutakalim, the one associated with the understanding of Al-Ahkam is called Faqih, and the scholar of the Quran and Hadith is gradually called Mufassir and Muhaddith. In the same way, the possessor of the knowledge of ethics, i.e., Tasawwuf, who works to purify the heart and reform the inner being under the inner sciences, is called a Sufi or Salik. Every Sufi has explained it in his way.

1. Ibn Jala (ra) said! Its meaning is not found in any knowledge, but it is defined as a Sufi, a jurist who does not rely on any reason and stays with Allah without the bondage of place. Allah Almighty does not allow him to be ignorant of every house and knowledge. That is why he is called a Sufi. (Kashf al-Majoob)
2. Bishr bin Harith (ra) (Hafi) says! A Sufi is one whose heart is pure for Allah.
3. Hazrat Shahabuddin Suhrawardy (ra) says! A Sufi is one whose attributes are divine knowledge, divine worship, and piety.
4. Hazrat Dhul-Nun Misri (ra) says! A Sufi is one whose tongue will be truthful if he speaks. If he is silent, every hair of his body will testify with his tongue that there is no lust of the world in him.
5. Hazrat Abul Hasan Noori (ra) says! A Sufi is one who neither owns nor belongs to anyone.
6. Hazrat Hasan Basri (ra) says that Sufis establish their intentions with their intellects, stick to them with their hearts, and hold fast to their Lord to avoid their evil.
7. Hazrat Abu Bakr Shibli (ra) says! A Sufi is cut off from creation and connected to Allah.

Imam Quashari (ra) says in his "Ressala Qushairiyah." After Taba-Tabeyien, differences arose among the people, and those with a unique attachment to religious studies came to be called Zahid and Abid. Then some heresies arose, and every sect became a plaintiff, and Zahid is found among them. Therefore, those special people among the Ahl al-Sunnah who had dedicated their lives to Allah Ta'ala and kept their hearts safe from neglect took a separate name for themselves "Sufi". This name had become famous among these elders before the second century of the Hijri era.

Hazrat Sheikh Shahabuddin Suhrawardy (ra) says! Some people say that the word Sufi was not used until the second century of Hijri (although) Hazrat Sufyan Thauri (ra) said that if Abu Hashim (ra) were not a Sufi, I would not have been aware of the subtleties of hypocrisy. Abu Hashim Kufi (ra) was the first Sufi. Abu Hashim (ra)

and this narration related to him indicate that the word Sufi has been known since ancient times.

Hazrat Ba Yazid Bastami (ra) once told his companions that today, come and meet the person who declared himself the Wali Allah. This person was known as Zahid and Abid around him. When these people reached there, they left their houses to go to the masjid. He spat towards the Qiblah. Hazrat Bayazid (ra) said to his companions! We should go back; they will all come back. He didn't even say hello. Hazrat Bai Yazid (ra) said, "This person is not the trustee of the Sunnah of the Messenger of Allah (ﷺ), so how can he be the trustee of the claims of the Auliya Allah and the righteous."

(Awarif Al-Aarif p. 197)

The Messenger of Allah ﷺ said! (سِيْرُوْا سَبَقَ الْمُفْرِدُوْن) Let's move on, the الْمُفْرِدُوْن have gone ahead. Hearing this, the Companions of the Prophet (ﷺ) inquired: O Messenger of Allah (ﷺ)! Who are الْمُفْرِدُوْن؟ The Holy Prophet ﷺ said! الْمُفْرِدُوْن are people who are fascinated by the remembrance of Allah. Those whose burdens were lifted by their remembrance will come to light on the Day of Resurrection. So, the Sufia is in the Maqam of this الْمُفْرِدُوْن and are in the "مقام سارین" Maqam-e-Sareen (walkers and travellers). In his spiritual journey, he will reach the center of the heart through the remembrance of Allah and the meditation of the heart, and thanks to the monitoring and meditation of his heart and correct vision, they will be restored to the place where Allah looks at the heart.
(Awarif Al-Aarif p. 214)

Various Names of Sophia Karam in the Holy Quran:

Al-Siddiqeen (truthful men), Al-Sadiqat (genuine women), Al-Qaneteen (honoured, submissive), Al-Qanetat (submissive, polite women), Al-Khashein (the humble), Al-Muqenin (the faithful), Al-Mukhleseen (those who serve Allah with sincerity), Al-Muhsineen (the righteous), Al-Khaifeen (the fearing of Allah), Al-Rajin (the hopeful), Al-Wajleen (the fearful), Al-Abid Yin (the worshipers). Al-Saimin (the fasting), Al-Sabireen (the patient), Al-Radhein (the contented), Al-Mutawakileen (those who trust in Allah), Al-Manje-teen (the humble), Al-Mutaqeen (the pious), Al-Mustafeen (the chosen ones), Al-Abrar (the righteous), Al-Muqrabin (those who are close to Allah).

(Kitab al-Luma Fi Tasawwuf p. 44)

Chapter Two

History of Tasawwuf

The era of the Prophet ﷺ and the Companions

During the era of Prophethood and the Companions of the Prophet (ﷺ), the names and terms of other branches of religion, i.e., Tafsir, Usool Fiqh, Kalam, etc., were not formulated, while their theorems and principles existed. Then, the fields under these headings were organized later in the same way; this vital field of religion also lived because the purification of the soul (Nafs) and inner self was included in the duties of the Messenger of Allah ﷺ. The life of the Companions was also like this. But it was edited later, like other fields.

The beginning of Tasawwuf was with the birth of the Prophet ﷺ. Instead, the purpose of the Messenger of Allah ﷺ's mission was to teach the Book and wisdom and to purify the soul, and these are the foundations of Tasawwuf. If we analyze the life of the Holy Prophet (ﷺ), then all the colours of Tasawwuf will be seen.

Innocence in childhood, disinterested in frivolous sports, an honest merchant in his youth, seeking pure and lawful sustenance, was a model of good morals and character. He has completely avoided the bad habits and traits prevalent in Arab society. Because of the purity of his character, the people of this society called him "*Sadiq and Amin*." He (ﷺ) used to stay away from the material world and sit in solitude, thinking about the creator of the universe. He was sitting in the cave of Hara, imagining Allah, doing dhikr from the heart, and remembering Allah silently while waking up for Tahajjud. To be patient with the persecution of the infidels, to trust in Allah, and to act with forgiveness and mercy. He touched the heights of asceticism, contentment, and Fuqr (poverty). Don't give up the work of spreading religion, promoting Islam, and reforming society even in extremely unfavourable conditions. All these are the basics of Tasawwuf. Educator of the morals of humanity, absorption in the remembrance of Allah, repentance and forgiveness in the fear of Allah, pride in poverty (Fuqr), patience and contentment in adversity, extreme trust, self-sacrifice and love throughout life, the embodiment of truth and purity, beauty in character. Etc. What are all these? All these are the foundations of Tasawwuf on which the foundation of religion stands.

The series of worship and austerities of the Holy Prophet (ﷺ) in the Cave of Hira is a perfect example of a true Sufi. Contemplation in the majesty of the creator of the universe is the basis of conduct. The only difference is that the Holy Prophet (ﷺ) was a Prophet, and there will be no Prophet after him. The Sufia karam are the followers of the Prophet's (ﷺ) Sunnah. Tasawwuf begins with purity, worship, and asceticism. Then there is the Kashf Faiz-e-Ilahi and Tajaliat-e-Ilahi stage; after that, it is the destination of Wasal-Bil-Haqq. It is narrated that the Messenger of Allah (ﷺ)

sometimes experienced a state similar to ecstasy. In the state of ecstasy, a person becomes unaware of himself and the surrounding environment.

There is an incident in which the Holy Prophet ﷺ was in such a state that Ummal-Momineen Hazrat Ayesha Siddiqa (RA) came. When he saw her, he said! Who are you? She replied I am Aisha (RA)! He (ﷺ) asked again who is Aisha (RA)? She said she was the daughter of Abu Bakr Siddiq (RA). But the Prophet ﷺ asked the question again! Who is Siddique (RA)? In response, she said that the father-in-law of Muhammad (ﷺ), but the Prophet (ﷺ) inquired! Who is Muhammad (ﷺ)? So, she became silent because she knew that the Holy Prophet (ﷺ) was not in a normal state at that time. If this story is true, then it is a strong argument for the ecstasy and qualities of the Sufia Karam.

These are all the morals on which the first companions of the Prophet (ﷺ) walked and reached their destination, and these are the morals they passed on to their followers. And all these morals are determined in the lessons of Akhlaq-e-Hamida's education and behaviour. And the name of this is Tariqat. The entire life of the Rashideen Caliphs is a practical example of remembrance and thought, asceticism, trust and patience, Allah's pleasure, self-motivation, and purity. The chief masters of all Tasawwuf Salasil are Syedna Abu Bakr Siddiq (RA) and Syedna Ali Al-Murtaza (RA). The Companions of the Companions adopted the Companions' method. Hazrat Ali Hajwari (ra) says that our Imam in Tasawwuf is Syedna Abu Bakr Siddiq (RA).

Undoubtedly, the Companions of the Prophet (ﷺ) have the highest rank in the whole of humanity after the Prophets (ﷺ). Among the non-prophets, Hazrat Abu Bakr Siddique (RA), the first Caliph, holds the highest position. There is a place in the closeness of the Prophet ﷺ and Tariqat that Hazrat Umar Farooq رضي الله عنه was ready to give the good deeds of his whole life in exchange for one night of Ghar-e-Thor. The genealogy of the Naqshbandiya family reaches from Hazrat Abu Bakr Siddique's (RA) beloved family to the Holy Prophet (ﷺ). This chain has two narrations: one is attributed to Hazrat Owais Qarni (ra), and the other to Hazrat Mujaddid Alf al-Thani (ra). This is the only chain of tariqa that receives the spiritual blessing from Hazrat Abu Bakr Siddiq (RA) and reaches the place of Prophethood through him.

Hazrat Abu Bakr Siddique (RA) had a straightforward and poor nature. Before becoming Caliph, he used to milk the local people's goats. He wore patchwork clothes. He was unsurpassed in modesty, asceticism, and purity. He used to trade clothes and give to the poor and needy. On the occasion of Ghazwa Tabuk, he gave all the house's goods in the way of Allah. The Messenger of Allah ﷺ asked happily. Abu Bakr (RA)! What did you keep at home? He requested Allah and His Messenger (ﷺ). During the Caliphate, he lived on meagre stipends. One day, the

wife made flour halwa (a sweet dish). He asked where it came from. She said I used to save a pinch of flour every day and make halwa. He said one can live even if this much flour is not taken from the treasury. Such was the dervish and mystical character of Siddique Akbar (RA).

The second Caliph, Syedna Umar Farooq (RA), whose name used to shake the palaces of Qaiser and Kasra, was informed by his dervish that a water bag was being carried on the shoulder to fill the houses of widows and weak women. When he was tired from the work of the caliphate, he used to lie on the floor of the masjid courtyard. Allama Ibn Khaldun (ra) writes that one day, he stayed late at home, and when he came out, he found no other pair to wear. He washed, waited for them to dry, and then came out wearing them. Hazrat Hasan (RA) says that Hazrat Umar Farooq (RA) was giving a sermon when I saw twelve patches attached to his apron, one of which was made of leather.

Did this mystical colour, simplicity, dervish, asceticism, and contentment come from Greece or Iran? The Holy Prophet started Tasawwuf ﷺ himself, who tied two stones on his stomach on the occasion of the trench and was tying his shoes by himself. They are resting on a broken mat, which leaves marks on their bodies. The stove in the house was not lit for many days, and we lived only on dates and water.

The third Caliph, Syedna Uthman Ghani (RA), had such a fear of Allah that he used to cry so much that his beard became more blessed as he called upon Allah. He was a great example of generosity and modesty. In Ghazwa Tabuk, he presented ten thousand dinars, one thousand camels, seventy horses, and many goods to the Messenger of Allah (ﷺ) in the way of Allah. When there was a water shortage in Medina, he dug a well and dedicated it to the Muslims. He was one of those who endured suffering and difficulties, and his martyrdom is proof of this.

The fourth Caliph, Syedna Ali Al-Murtaza (RA), was a figure of asceticism and piety. He had reached the extreme point of disinterest in the world. There was no arrangement of worldly glory in your house. There was no food for many days. The same dervish remained in the Caliphate. He did not eat alone. He used to share food with someone. The Sufia also adopted the same method. This was the culture of Madinah; the Auliya Allah made it their cloak. Those people blamed Greek and Iranian influences on Tasawwuf. Do they not find these facts of Madinah's life before them? Islam is a complete religion; it has its system and its own culture. Islam does not need to take anything from other religions. The other religions have adopted the virtues of Islam. It was our intellectual and practical weaknesses that caused us to allow them to introduce the misguided ideas of Yunani, Magi, and Hindu civilization and culture in the name of Islamic Tasawwuf to make the ignorant people become sadists, monks, and deserters. Give an example. Who are not even remotely related to Shariat. Unconcerned about wives and children,

they live in forests and mountaintops away from the population and propagate non-Islamic ideas. Apart from all the branches of Tasawwuf and Tariqat, the spiritual leader of all Salasil other than Naqshbandiya is Hazrat Ali al-Murtaza (RA).

Hazrat Hasan (RA) and Hazrat Hussain (RA) have very high positions in Tariqat. The qualities of asceticism, trust, poverty (Fuqr), submission and satisfaction, devotion, and piety were perfect in him. Hazrat Hasan (RA) handed over power to Hazrat Ameer Muawiya (RA) so that the Muslim Ummah could be saved from mutual bloodshed. What can be a better example of asceticism? Hazrat Hussain (RA) was martyred for the perfection of patience and persistence. It was not an easy task to see the members of the Ahl al-Bayt being martyred in front of him. Hazrat Hasnain (RA) had all the attributes of good manners.

The lives of the Companions of the Prophet (ﷺ) are a beacon for peacemakers, Auliya and pious people. Among them, the Companions of Saffa have a vital role. They used to spend their days and nights in the company of the Prophet of Islam, learn religion directly, and be blessed with spiritual blessings. From there, they learned the sciences and principles of Shariah, Tariqat, knowledge, and reality. They received spiritual training and learned words of wisdom. The Companions of Saffa were the inheritors of the Prophet's (ﷺ) teachings. Among them are the famous historical figures of Islam, including Hazrat Abdullah Bin Masoud (RA), Musab Bin Umair (RA), Abu Hurairah (RA), Salim (RA), Abu Darda (RA), Thawban (RA), Ammar Bin Yasir (RA), Bilal (RA), Saad Bin Abi Waqqas (RA), Miqdad (RA). Hudefah bin Yaman (RA), Bara bin Malik (RA), Abdullah bin Anis (RA), Khabab (RA), Zayd bin Khattab (RA), Abu Ubaidah bin Jarrah (RA), Salman Farsi (RA), Abi bin Ka'b (RA), Muad bin Jabal (RA), Abu Dhar Ghafari (RA), Abdullah Bin Umme Maktoum (RA), Haritha Bin Numan (RA) are included. Their position can be estimated from the narration of Hazrat Abu Saeed Al-Khudri (RA) that once the Messenger of Allah (ﷺ) visited the Companions of Saffa, one of our companions was reciting the Qur'an to us. The Holy Prophet ﷺ indicated that we sit in a circle. We formed a circle and sat respectfully in front of the Holy Prophet (ﷺ). The Prophet ﷺ said: What were you doing? We submitted. O Messenger of Allah ﷺ! This person was reciting the Quran to us and praying for us. The Prophet (ﷺ) said, "Get busy with your work again. Thank Allah that there is a group in my Ummah with whom I have been ordered to sit."

Ashab-e-Saffa is cited among the Ahl al-Tariqat because the Imams of the Tariqat, the Auliya Allah, adopted the same way of life as the Ashab-e-Saffa. Therefore, thanks to this similarity, it is said that the Ashab-e-Saffa were the first form of Ahl al-Tariqat.

These are the holy persons whose footsteps were followed by the Sufia Karam. Hazrat Abdullah bin Umar (RA) in Madinah, Hazrat Abdullah bin Abbas (RA) in

Makkah, Hazrat Abdullah bin Masoud (RA) in Kufa, Hazrat Abdullah bin Amr bin Al-Aas (RA) in Egypt established schools of Tasawwuf from which thousands of lamps of Tasawwuf were lit, the light of which was spread throughout the world. It reached the corners of the world, and the misguidance of ignorance was removed.

The era of the Tabeyien

(Until 170 AH)

The followers were those holy persons who saw with their own eyes the companions (Sahabah Karam) of the Messenger of Allah ﷺ in a state of faith. They received grace from them and conveyed it to those who came after. This era begins after the era of the Companions. The first Tabei was present in the era of Hazrat Owais Qarni (RA); he died in 73AH. During the time of the Companions, the Islamic Empire had expanded considerably. The civilization of the conquered regions influenced the simplicity of Islamic civilization. The abundance of wealth had led the Islamic society towards luxury. This group of followers (Tabeyien) maintained the values of Islam through asceticism, piety, poverty (Fuqr), and sacrifice. They also trained people through the sciences of Sharia, such as Tafsir, Hadith, Fiqh, and Ilm Al-Kalam. The following are the names of some holy persons whose words and deeds deeply impacted Tasawwuf.

1. Hazrat Owais bin Amir Al-Qarni (ra)
2. Hazrat Zainul Abidin (ra)
3. Hazrat Qasim (ra) bin Muhammad (RA) bin Abu Bakr (RA)
4. Hazrat Amir bin Abdullah Basri (ra)
5. Hazrat Masruq bin Abdul Rahman (ra)
6. Hazrat Haram bin Hayyan (ra)
7. Hazrat Hasan Basri (ra)
8. Hazrat Malik bin Dinar (ra)
9. Hazrat Saeed bin Al-Museeb (ra)

The summary of the teaching of these people is to live in the world and become independent from the world, make remembrance of Allah, fear of Allah and trust as your motto, never neglect to pay the rights of Allah and the rights of Allah, self-purification, in morals and character, persevere in good deeds, prefer the hereafter to this world, remember and think and strive day and night for the propagation of Islam. ﷺ

Hazrat Owais Qarni (ra) was present in the lifetime of the Messenger of Allah ﷺ, but due to serving his mother, he could not attend the service of the Messenger of Allah ﷺ, so he could not visit the Messenger of Allah ﷺ. He was always immersed in the remembrance of Allah. Attributes such as love of Allah, poverty, submission, and trust were at their peak. Once, after the prayer, he said, O Allah! I seek refuge from an eye that sleeps too much and a stomach that overeats. After the death of his mother, when he came to Madinah, the Holy Prophet (ﷺ) had already left the world.

Hazrat Ali (ra) bin Hussain (RA) bin Ali al-Murtaza (RA), known as Zain al-Abidin, was the greatest devotee and pious person of that era. He was the only survivor among the dead in the plain of Karbala. He was full of patience and gratitude, asceticism and sacrifice, and Allah's pleasure. Due to the abundance of worship, he was nicknamed Zainul Abidin (ra).

Hazrat Qasim ibn Muhammad (ra) was the grandson of Hazrat Abu Bakr Siddiq (RA). He received spiritual grace from Hazrat Salman Farsi (RA). He was a great jurist of his time. He was counted among the Jalil-ul-Qadr Tabeyien (followers). He received training under the influence of his maternal auntie, Hazrat Ayesha Siddiqa (RA). Hazrat Qasim ibn Muhammad (ra) was the maternal grandfather of Hazrat Jafar Sadiq (RA) and was his Sheikh in spirituality.

Yahya bin Mu'adh (ra) says I did not find anyone more learned and virtuous than Qasim bin Muhammad (ra) in Madinah. Hazrat Umar bin Abdul Aziz (ra) says that if the caliphate were up to me, I would have handed it over to Qasim bin Muhammad (ra).

Hazrat Haram bin Hayyan (ra) was a great scholar of Tariqat. The standards of conduct had been set; the companionship of the Companions had been blessed and had received spiritual grace from Hazrat Owais Qarni (ra).

Hazrat Hasan Basri (ra) is a famous Tabei. He was born during the Caliphate of Hazrat Umar Farooq (ra). He pledged allegiance to Hazrat Hasan bin Ali (RA) and received his spiritual blessings. He was a famous Muhaddith, exegete, and jurist. He had the privilege of drinking the milk of Umm al-Momineen Hazrat Umme-Salma (RA). Most of the chains of Tasawwuf reach Hazrat Ali Murtaza (RA) through him. The chain of Naqshbandiya also goes through Hazrat Abu Bakr Siddique (RA). His position is very high among Ahl al-Tariqat, and his subtle sayings are considered milestones on this path.

Asceticism, patience, fear of Allah, and humility in worship were at perfection. He says that there are three places of worship.

- First, a person should speak the truth in all situations of fear and anger.

- Secondly, to restrain your limbs from everything Allah has forbidden.
- Thirdly, he should always intend to be pleased with Allah. Besides, he said that one moment of Wara (fear of Allah) is better than a thousand years of worship.
  (Tazkirah-tul-Auliya))

An Arab asked about asceticism and patience, and Hazrat Hasan Basri (ra) said:

Asceticism is to stay in the world and succeed in saving oneself from it, and if one becomes eager in its love, then one perishes. [*]

There are two types of patience. One is to be patient with suffering, and the other is to be patient with those things that Allah has ordered us to refrain from.

(Kashf al-Majoob)

Hazrat Saeed bin Musayyab (ra) was a scholar, jurist, and Tariqat scholar.

He speaks! If your religion remains intact, then be happy even in a small part of the world, just as those who gain more worlds are happy by destroying their religion.

Once, he was visiting Makkah, and someone asked him which things are halal, which are haram, and which are not. He spoke! The mention of Allah is the halal thing in which there is no haram, and the mention of non-Allah is the haram thing in which there is no halal aspect. (Kashf al-Majoob)

He was a Zahid, patient, and Shakir and always lived in the remembrance of Allah. He was very content and grateful to Allah Almighty in every situation.

Hazrat Malik bin Dinar (ra) was one of the companions of Hazrat Hasan Basri (ra) and was also a respected person who repented before him. He had a very high position in Suluk (behaviour). His virtues, austerities, and struggles are very famous. He used to say that the most beloved of actions is sincerity. There is only action if there is sincerity in it. Sincerity is related to action as the soul is to the body. Sincerity is action, and action is apparent. The outward reaches fulfillment from the inward, and the inward is worth the exterior.

(Kashf al-Majoob)

After Tabeyien, Era of Taba-Tabeyien

(Until 260 AH)

The period of Taba-Tabeyien is critical in Islamic Tasawwuf. This was when the Muslim rulers focused more on consolidating their power than preaching the religion. Owing to the abundance of wealth, luxuries were added to the lifestyle, and convenience increased. The Sufia of that time started training people in the monastery to maintain the lifestyle of the Companions. They taught themselves purification, asceticism, piety, and remembrance of Allah, for which they built teaching rooms that later became known as Khanqahs. The chains of Tariqat were established, the followers were reformed with regular discipline in every chain, circles of remembrance and meditation were found, and their rules and regulations were set. This method gained much popularity during this period.

This period can be called the golden age of the Tasawwuf of Islam. A significant number of Auliya were born, whose lives were based on the Qur'an and Sunnah, and in the manner of the Companions of the Prophet (ﷺ) and became an example for those who came. Due to Islamic taste and passion, these people were very ascetic and religious. They were distinguished among the people. They came to be called Sufia Karam because of their great worship, austerity, and trust in Allah. This word was spoken for the pious. The Islamic government had spread beyond the Arab region; the wealth and lifestyle had increased. At that time, he made his slogan Tawakkul, which embodies contentment, asceticism, devotion, worship, and austerity. Instead of magnificent clothes, they wore woven wool cloth and adopted the lifestyle of the Companions of Saffa, which was very simple.

The simple life of the Companions was in front of them. Hazrat Hasan bin Ali (RA) said I counted twelve patches on his apron once Hazrat Umar Farooq (RA) gave a Friday sermon. The same Farooq Azam (RA) defeated the two superpowers of that era, Qaiser and Kasra, and hoisted the Islamic flag in their vast territories. He got his hands on the pile of precious stones and booty. All were distributed among the deserving and stood up after sweeping the cloak. Ghulam said you would have kept something for yourself, so he said he would have been reminded earlier. The table had dry bread, salt, and a bowl of water.

After the period of Tabeyien, heresies began to appear, and each group asserted the superiority of its asceticism. The Ahl al-Sunnah took a step aside and began to be called Sufia.

The first person to be called by this title "Sufi" was Abu Hashim Kufi (died 150AH). Hazrat Sufyan Thauri (ra) respected him a lot. Once, he said that if Abu Hashim (ra)

had not been a Sufi, I would not have been aware of the nuances of hypocrisy. {Nafahat Al-Ans by Abdul Rahman Jami (ra)}

In Islam, spiritual training and self-purification are fundamental to the development of moral character. The Messenger of Allah ﷺ established the first training center in Dar al-Arqam at the foot of Mount Safa after the Prophet's mission. At that time, whoever accepted Islam would come to the Holy Prophet (ﷺ) in Dar al-Arqam, learn the religion of Islam and receive spiritual training. After the migration, it became the center of spiritual training, the Prophet's Masjid. In it was a place called Saffa where the Companions used to sit, acquire knowledge from the Messenger of Allah ﷺ, and purify their souls. Illuminate their breasts with the light of knowledge.

During the time of the Companions, when Islam began to spread far and wide, the need for such training centers and religious seminaries was felt. Therefore, the Companions established schools and training centers in Makkah, Kufa, Basra, Egypt, Syria, Yemen, and Madinah. People were taught the Quran and Sunnah there for self-purification and moral and character reformation. Hazrat Abdullah bin Umar (RA), Hazrat Abu Hurairah (RA), and Ummal-Momineen Hazrat Aisha Siddiqa (RA) had established regular training centers in Medina. Companions used to come to him and get spiritual blessings. Hazrat Abdullah bin Abbas (RA) established a Madrasa in Makkah where many students studied. They used to learn wisdom. Hazrat Amr bin Aas (RA) is in Cairo, Egypt, and Hazrat Anas bin Malik (RA) is in Basra. Hazrat Abd al-Rahman al-Ashari (RA) in Syria, Tuas bin Kaisan al-Jundi (RA) in Yemen, and Hazrat Ali (RA) in Kufa, as well as Hazrat Abdullah bin Masoud (RA) and Hazrat Abu Musa al-Ashari (RA), established religious schools and spiritual training centers.

(History of Islamic Jurisprudence)

The details of the educational institutions established by the Tabeyien (followers) and Taba-Tabeyien (followers of the followers of the Companions) after the time of the Companions are as follows:

In Medina. Hazrat Saeed Bin Musayyab (ra), Hazrat Urwa Bin Zubair (ra), Hazrat Abu Bakr Bin Abdul Rahman Bin Harith (ra), Hazrat Zain al-Abidin bin Hussain bin Ali (ra), Hazrat Salim bin Abdullah bin Umar (ra), Hazrat Qasim bin Muhammad bin Abu Bakr (ra), Hazrat Nafee (ra) Maula Abdullah bin Umar (RA).

Makkah; Hazrat Mujahid bin Jubair (ra), Hazrat Ikramah (ra), Mawla Ibn Abbas (ra), and Hazrat Atta bin Abi Rabah (ra).

Kufa. Hazrat Alqamah bin Qais (ra), Hazrat Masruq (ra), and Hazrat Aswad bin Yazid al-Nakhai (ra)

Basra. Hazrat Hasan Basri (ra), Hazrat Muhammad bin Sereen (ra), and Hazrat Qatada (ra).

Syria Hazrat Omar bin Abdul Aziz (ra), Hazrat Raja bin Hayat al-Kindi (ra), and Mak'hool bin Abi Muslim (ra).

Egypt. Hazrat Abul Khair Mursad bin Abdullah (ra), Hazrat Dhul-Nun Misri (ra).

Yemen. Hazrat Wahib (ra) and Hazrat Yahya bin Kathir (ra).

Apart from them, Hazrat Imam Abu Hanifah (ra), Hazrat Imam Malik (ra), Hazrat Maruf Karkhi (ra), Hazrat Malik bin Dinar (ra), Hazrat Shafiq Balkhi (ra), Hazrat Imam Shafi'i (ra), Hazrat Sri Suqti (ra), Hazrat Junaid Baghdadi (ra), Hazrat Ba Yazid Bastami (ra), Hazrat Ibrahim bin Adham (ra), Hazrat Abu Bakr Shibli (ra), Hazrat Rabia Basri (ra), Hazrat Imam Ahmad bin Hanbal (ra), Hazrat Habib Ajami (ra), Hazrat Bishr bin Harith al-Hafi (ra), Hazrat Abdullah bin Mubarak (ra), Hazrat Dawud Tai (ra) and Hazrat Hazrawiah Balkhi (ra) and others also established monasteries for spiritual training.

Khanqah is a Persian word that comes from the sense of a house, but it is also used to refer to a place of worship. The word Khanqah is used to refer to religious schools, spiritual training centers, and places of remembrance of Allah.

Hazrat Rabia Basri (ra) taught that Allah should be worshiped beyond the greed of heaven and the fear of hell. The aim of this is only the pleasure of Allah. Once, he prayed that!

O Allah! If I worship You out of fear of Hellfire, put me in Hellfire, and if I worship You out of greed for Paradise, deprive me of it forever, and if I adore You only out of love for You, do not deprive me of Your eternal beauty. ʺ(Tazkirah-tul-Auliya)

Allah says!

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ مَن يَرۡتَدَّ مِنكُمۡ عَن دِينِهِۦ فَسَوۡفَ يَأۡتِي ٱللَّهُ بِقَوۡمٖ يُحِبُّهُمۡ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلۡمُؤۡمِنِينَ أَعِزَّةٍ عَلَى ٱلۡكَٰفِرِينَ يُجَٰهِدُونَ فِي سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوۡمَةَ لَآئِمٖۚ ذَٰلِكَ فَضۡلُ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ

O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love, and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never fear of

the blame of the blamers. That is the Grace of Allah, which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.

(Surat al-Maida. 54)

Hazrat Rabia Basri (ra) declared the basis of Tasawwuf to be divine love and pleasure. Hazrat Dhul-Nun Misri (ra) greatly emphasized "*Fana fi Allah*" in Tasawwuf. His sayings reflected the hadith of the Prophet ﷺ in which the Messenger of Allah ﷺ said that Allah Almighty said!

When I love him (a servant), I become his ear through which he hears and become his eye through which he sees. And I become his hand with which he holds, and I become his foot with which he walks. And if he asks me, I will surely give it; if he seeks refuge from me, I will shelter him. (Sahih Bukhari)

Hazrat Ba Yazid Bastami (ra) is in the Mashaikh-e-Tariqat of the Tabeyien era. Hazrat Junaid Baghdadi (ra) says about him!

Among us, Abu Yazid (ra) has the same status as Gabriel (as) among the angels.

(Kashf al-Majoob)

He gave great importance to the place of destruction in Tariqat. He once said! I have fought for thirty years and seen nothing more complicated than knowledge and its pursuit.

Hazrat Junaid al-Baghdadi (ra) was a Shaykh al-Mashaikh and Imam al-Ayima in the Tariqat. He was popular among the Ahl al-Zahir and Ahl al-Batin. The arts were perfect in knowledge, principles, and affairs. He was a follower of Hazrat Sri Suqti (ra). Once, people asked Hazrat Sri Suqti (ra)! Can the position of the disciple ever be higher than his Sheikh? He spoke! Indeed, the apparent reason is that Junaid (ra) is my follower and holds a higher position than I do.

(Kashf al-Majoob)

During the lifetime of Hazrat Sri Suqti (ra), people requested Hazrat Junaid al-Baghdadi (ra) to preach, so he forbade saying that I could not preach as long as my Shaykh was present. One night, the Messenger of Allah (ﷺ) visited him in a dream of Junaid (ra), he (ﷺ) said! Give sermons and advice to the people. Allah has made your speech a means of salvation for creation. When the morning came, Hazrat Sri Suqti (ra) said to him that now the order of the Holy Prophet (ﷺ) had come to advise the people. He started giving sermons and advice to the people of Baghdad. (Kashf al-Majoob)

Hazrat Abu Bakr Shibli (ra) was among the followers of Hazrat Junaid Baghdadi (ra). Hazrat Junaid Baghdadi (ra) said about him!

Every nation has a crown, and the crown of this nation is Shibli (ra)

Hazrat Shibli (ra) says Arif neither speaks nor sees without truth. One does not find any saviour of oneself except Allah, and one does not listen to anything other than Him.

Hazrat Sheikh Shahabuddin Suhrawardy (ra), the founder of the Suhrawardya chain, says in his book "Awarif al-Maarif." As the era moved away from the Prophet ﷺ, it became subject to degradation. People had different opinions and were surrounded by myths in the world; they kept away from righteous deeds, so in such an environment, some gentlemen considered sitting in the corners a spoil and went and sat in the corners. They abandoned the causes and turned towards Allah. Due to this austerity, their clarity of understanding arose, and they got divine knowledge. Along with the outward faith, they also became aware of the inward faith. Then, they coined such terms for the modern sciences, drawing on their observations and qualities to interpret their ideas. Be able to reveal their intuition, inspiration, and inner qualities. These teachings and terms came to be known as "Tasawwuf," and these men were called Sufias. Then, this series continued in such a way that it later became a regular form of knowledge.

India. A center of mysticism (Tasawwuf)

Although the famous and central lines of Tasawwuf originated outside India, they received their most significant development and popularity in India. In these chains of Tasawwuf, some branches were born, taking the form of permanent chains and a separate way of behaviour and training. Some such Mujtahids and Mujaddids were born, whose position was the founder of an endless chain. The famous lines of Tasawwuf Qadriya, Chishtiya, Naqshbandiya, and Suhrawardya flourished in India. Apart from these, other schools originated in India, such as the Madaria method, the Qalandaria method, the Shataria method, and the Mujaddidiya method, which became popular outside India.

Ever since the eleventh century, India has pioneered Tasawwuf and esoteric reform. In the same century, many Muslims benefited from the teachings of Imam Rabbani Hazrat Mujaddid Alf al-Thani (ra) and his son and successor, Hazrat Khwaja Muhammad Masoom (ra). The Caliphs of Hazrat Khwaja Muhammad Masoom (ra) spread outside India in Afghanistan, Iran, and Turkey. During the thirteenth century, people from Rome, Syria, Baghdad, Egypt, China, and Africa, Samarqand, and Bukhara used to come to the monastery of Sheikh Hazrat Ghulam Ali Dehlvi (ra) of Mujaddidiya. Through his caliph, Maulana Khalid Rumi (ra), this chain spread to Iraq, Syria, Kurdistan, and Turkey. These streams still exist in these areas. At the beginning of the 14th century, Hazrat Haji Immad-Ullah Muhajir Makki (ra) became famous as Shaykh al-Arab wa al-Ajam, and many pilgrims from the Hijaz and other regions who came to the Hijaz received Faiz from him. Thanks to India, the candle of inner reformation burns brightly in the Islamic world, drawing some people to divine love. And even now, due to some sincere people, this series continues.

The era of Muslims in India began with the Sufia Karam themselves, especially with the sincere and assertive hands of Hazrat Khawaja Moinuddin Chishti Ajmeri (ra); the firm foundation of the Chishti dynasty was laid here; after that, unique and common kings and subjects. They all expressed their devotion and love for these selfless dervishes, and Mardan-e-Haqq and a network of monasteries and spiritual centers were spread from one corner of this great city to the other. There were centers in big cities and small towns, and places were also provided with this grace. The great devotion and heartfelt relationships that people had with these Auliya Allah and their monasteries, and the state of their approach, can be easily understood from the data and events presented here, without any order. In the monastery of Hazrat Syed Adam Banuri (ra) (died 1053 AH), 1,000 people used to live there daily. Who used to eat in the monastery both times? They were accompanied by thousands of men and hundreds of scholars. It is mentioned in Tazkirah Adamiyah that, in 1052AH, when he visited Lahore, ten thousand men of

the Sadat, Mashaikh, and other classes accompanied him. There was such a crowd of Taliban-e-Haqq all the time that they threatened King Shahjahan. He sent some money and said that Hajj has become obligatory on you, and you should visit the Haram, so he migrated from India.

The personality of Hazrat Mujaddid Alf at-Thani (ra) affected millions of people. At the hands of his son and illustrious caliph Hazrat Khawaja Muhammad Masoom (ra) (died 1079AH), nine hundred thousand people pledged allegiance and repentance, and seven thousand people received the Caliphate from him. Sir Syed Ahmad Khan writes about Hazrat Shah Ghulam Ali (ra) in "Athar al-Sanadid"! There were not fewer than five hundred fakirs living in Hazrat's monastery, and he was responsible for all of them.

The famous reformer and sheik of the 13th century, Hazrat Syed Ahmad Shaheed (RA), and the crowd who sought it were aware that there were very few people in the cities he passed through during his reformation tours and pilgrimage. There will be people who have lost allegiance. In Allahabad, Mirzapur, Banaras, Ghazipur, Azimabad, Patna, and Calcutta, several hundred thousand Muslims pledged their allegiance and repented. The importance and demand of religion can be gauged from the fact that the patients of the hospital in Benares (Varanasi) also sent a message that we are disabled, it is difficult for us to come here if you come here for the sake of Allah, we will pledge allegiance. He stayed in Calcutta for two months, and around 1000 people would pledge allegiance every day. And the crowd was increasing day by day. Syed Sahib (ra) had no free time except for prayer, eating, and fulfilling human needs. It took a lot of work to take the pledge of allegiance from one person at a time, so everyone could gather in a large house. He would come and open seven or eight dastars and hold them in the hands of the people, and he would recite the words of the pledge of allegiance in a loud voice. He used to encourage himself and do it 17 or 18 times a day.
(Tazkia wa Ahsan, Tasawwuf wa Suluk)

With the training and companionship of these Mashaikh, they were ready to serve everyone, regardless of religion and nation, without distinguishing between themselves and strangers. Hazrat Syed Ahmed Shaheed (ra) was going on the Hajj journey with his many companions. Even in this long and challenging journey, he did not hesitate to serve wherever he got an opportunity. This journey was made by boat along the River Ganges. A ship loaded with cotton was standing at Mirzapur ghat. The owner of the cotton was waiting for the workers to load the cotton and take it to the warehouse. Syed Sahib (ra) said to his companions, "Unload the bales of cotton." He doesn't know him. Recognition did not even take labour from him; only for the sake of Allah did he do so much work. Indeed, these people belong to Allah. (Biography of Syed Ahmad Shaheed)

The beginning of the Salasil Tariqat

Just as different schools of jurisprudence came into existence, so too did different Salasil-e-Tasawwuf. They were researched, and terminologies were formulated. The formal teaching of Tariqat began during the period of Taba-Tabeyien.

The description of the Salasil at that time is as follows:

1. The Ajmiyah dynasty (150AH) began with Hazrat Habib Ajmi (ra).

2. Adhamiya series (150AH) Hazrat Abu Is'haq Ibrahim bin Adham (ra)

3. The chain of Ayaziyah (170AH) Hazrat Fazail bin Ayaz (ra)

4. Karkhiya (190AH) Hazrat Maruf Bin Firoz Al Karkhi (ra)

5. Mahasibya 230AH) Hazrat Abu Abdullah Harith bin Asad Al-Mahasibi (ra)

6. Tafuriya (240AH) Hazrat Abu Yazid Tafur bin Isa Bastami (ra)

7. Saqtiya (245AH) Hazrat Abul Hasan Sri Suqti (ra)

8. Junaidiyah (270AH) Hazrat Junaid bin Muhammad Baghdadi (ra)

9. Nooriya (280AH) Hazrat Abu Al-Hasan Ahmed bin Muhammad Noori (ra)

These sects later merged into the four sects of today. In their place, these four series became famous.

- Silsila Alia Naqshbandiya Mujaddidiya Hazrat Bahauddin Naqshband Bukhari (ra) and Hazrat Imam Rabbani Sheikh Ahmed Mujaddid Alf Al-Thani Farooqui Sirhindi (ra)
- Silsila Alia Qadriya Hazrat Sheikh Muhyiddin Abdul Qadir Jilani (ra)
- Silsila Alia Chishti Hazrat Khwaja Moinuddin Chishti Ajmeri (ra)
- Silsila Alia Suhrawardya Hazrat Sheikh Shahabuddin Suhrawardy (ra)

Apart from these chains, the Owaisiya chain is also famous, which starts with Hazrat Owais Qarni (ra). In these chains of Tariqat, the Naqshbandiya chain begins with Hazrat Abu Bakr Siddique (RA), and the other chains and the Owaisiya chain start with Hazrat Ali Murtaza (RA). All these lines begin with the true mentor, the perfect leader, the prophet of the end of time, the lord of the universe, Hazrat Muhammad Mustafa ﷺ. The light of this guidance from the Holy Prophet (ﷺ) has reached the

next generations through the Companions of the Prophet (ﷺ) and Ahl al-Bayt Azzam. By which the darkness of disbelief, polytheism, ignorance, and misguidance was removed. And these series will continue till the Day of Resurrection by the grace of Allah because no more prophets will come. These Companions of the Messenger of Allah ﷺ are like stars. He said, "Whoever you follow, you will be guided."

Hazrat Jafar Sadiq (ra) swore allegiance to his father, Hazrat Baqir bin Zain al-Abidin (ra); to his father, Hazrat Zain al-Abidin bin Hussain (ra); and to Hazrat Hussain bin Ali (RA). Hazrat Jafar Sadiq (ra) also received spiritual grace from Hazrat Qasim bin Muhammad bin Abu Bakr Siddique (ra). Hazrat Imam Abu Hanifah (ra) swore allegiance to Hazrat Sheikh Haram bin Hayan (ra), and he was a follower of Hazrat Owais Qarni (ra). Hazrat Imam Abu Hanifah (ra) also received spiritual grace from Hazrat Sheikh Atta bin Rabah (ra), who was a follower of Hazrat Abdullah bin Zubair (RA).

Hazrat Imam Malik (ra) swore allegiance to Hazrat Nafee (ra), who had received spiritual grace from Hazrat Abdullah bin Umar (RA). Hazrat Imam Shafi'i (ra) pledged allegiance to Hazrat Jafar Sadiq (ra), and Imam Ahmad bin Hanbal (ra) pledged allegiance to Imam Shafi'i (ra) and reached spiritual and inner perfection. All these jurists used to explain the problems in madrasas and also performed self-purification. As the eminent sages of Tasawwuf, Hasan Basri (ra), Saeed bin Musayyab (ra), Haram bin Hayyan (ra), Malik bin Dinar (ra), Maruf Karkhi (ra), Junaid al-Baghdadi (ra) and Abu Bakr Shibli (ra), all of them were commentators, hadiths and jurisprudents. Hazrat Owais Qarni (ra), the most excellent follower (Tabei), received the grace of Tariqat from Hazrat Ali Murtaza (RA).

The same strategy has been used in the multiplicity and diversity of Tasawwuf, the multitude of Masalik-e-Fiqh, as if the basis of all is one, i.e., the Book (Quran) and the Sunnah of the Prophet ﷺ, and the end (*Peak*) is also the same, i.e., the attainment of Allah's pleasure and following the Messenger (ﷺ). The basic principle of spiritual training remained the same in all the lineages: the abundance of Divine remembrance. However, each lineage adopted a different colour in the methods of Divine remembrance. Thus, there is a partial difference in process, analogous to a specialist physician prescribing the same medicine to patients of different temperaments in different cases.

An important sage of the 5th and 6th century Hijri

- Hazrat Ali bin Uthman Hajwari (ra) (465AH)
- Hazrat Imam Ghazali (ra) (505AH
- Hazrat Sheikh Abdul Qadir Jilani (ra) (561AH)

Sheikh Abul Hasan Ali Hajwari (ra) was a great scholar and a high-ranking Sufi. He travelled to Syria, Iraq, Baghdad, Persia, Azerbaijan, Tabaristan, Khuzestan, Kerman, Khorasan, Mawra al-Nahar, and Turkestan. He came to Lahore from Afghanistan. He was the first Wali Allah through whom Islamic Tasawwuf spread in the land of Pakistan and India. His excellent book on Tasawwuf, "Kashf al-Majoob," has been a source of guidance for people of every age.

Regarding this book, Hazrat Khawaja Nizamuddin Auliya (ra) says that if a person without a Peer (Murshid) studies it, then it will give him the work of a mentor. I have learned this book thoroughly. (Fawaid Al-Fawad)

He stayed in Lahore to propagate Islam. At his hands, the Hindu Raja of Lahore became a Muslim. Apart from this, thousands of Hindus accepted Islam at his hands. He popularized Tasawwuf in this region and rejected heresies and wrong ideas in Tasawwuf through the light of the Quran and the Sunnah. In Tasawwuf, he discussed in detail Faqr, Suho and Suker, Annihilation and Survival, Kashf and Karamat, Wajd, Sahabah Shaykh, and Sama' and presented Tasawwuf according to the Qur'an and Sunnah.

Imam Ghazali (ra) is also a sage of the fifth-century Hijri. He is a great scholar of philosophy, al-kalam, jurisprudence, hadith, and Tasawwuf. Most of his life was spent teaching, writing, studying, performing rituals, and travelling. He wrote books against Greek philosophy. Wrote a great book on Islamic sciences, arts, and wisdom like "Ahya-al-Uloom." Ended esotericism, atheism, and the growing power of life and purified Tasawwuf from the theory of solution and unity. The teachings and practices of the Sufis incorporated the atheistic ideas of the Batiniya and Ismailiya sects, and were known as Tasawwuf. He waged academic, practical, and pen jihad against them. He said that the only path to divine knowledge is the right one, which the Shariat has given the name of Ahsan. All that is left is misguidance and destruction. The so-called Sufis, the ignorant, the hypocrites, and the atheistic insiders had created a tendency of aversion to Tasawwuf among the Sunnis. He proved that Tasawwuf and jurisprudence are one. He was the Mujaddid of his time. If he had not performed the renewal feats, Islamic Tasawwuf would have been lost in the Greek, Roman, foreign, and Indo-Dev-Malay concepts. He criticized the Greek philosophy so well that even the people of Europe were convinced of his greatness. Ahya-al-Uloom, Kimiya Saadat, and Risala Ludnia are

famous among his works. The separation between Shariat and Tariqat was struck down. The Tariqat is subject to reality and Shariat.

The great personality of the 6th century Hijri is Hazrat Sheikh Abdul Qadir Jilani (ra). He was the crown of the Sufia and Sahib Karamat Wali Allah. He founded the Qadriya order, established his monastery in Baghdad, and started teaching and preaching. Thousands of people used to attend his teachings. His teachings were about reviving the Sunnah, abstaining from innovations, and the secrets and mysteries of Shariat and Tariqat. He rejected the non-Islamic concepts that entered the Tariqat and taught pure monotheism. *Futuh al-Ghaib* and *Ghuniya Talebeen* occupy a very prominent place in his works. In which the subjects of Shariah and Tariqat, conduct, and turning to Allah are explained. His speeches were highly influential. He did not hesitate to say the right words. He used to give advice even to the rulers of the time and invited the people to follow the Shariat strictly. He showed no weakness in religious matters. During his time, he vehemently denied the theory of Hulul and Tanzeel, etc., and attributed the origin of all Sufi problems to the Qur'an and Sunnah. His family, Qadriya, has developed significantly, spreading its grace worldwide.

Sufia of the seventh century and later

1. Sultan of India Khwaja Moinuddin Chishti Ajmeri (ra) died (633AH)

2. Hazrat Khwaja Qutbuddin Bakhtiar Kaki (ra) (d. 633AH)

3. Shahabuddin Omar bin Muhammad bin Abdullah Suhrawardy (ra) (638AH)

4. Hazrat Sheikh Jalaluddin Tabrizi (ra) (642AH)

5. Hazrat Baba Fariduddin Ganj Shakar (ra) (664AH)

6. Hazrat Sheikh Bahauddin Zakaria Multani (ra) (666AH)

7. Hazrat Jalaluddin Rumi (ra) (762AH)

8. Hazrat Shah Bahauddin Naqshband Bukhari (ra) (717AH)

9. Hazrat Nizamuddin Auliya Mahbub Elahi (ra) (725AH)

10. Hazrat Khwaja Baqi Billah Dehlvi Naqshbandi (ra) (1011AH)

11. Imam Rabbani Hazrat Sheikh Ahmad Sirhindi Mujaddid Alf al-Thani (ra) (1034AH)

These Auliya held a high position in the knowledge and practice of religion and the observance of Shariat. The purpose of their life was to preach and promote the religion of Islam. They ended the innovations found in his time. During this period, the various schools of Tasawwuf were merged into four primary schools, which flourished in the Indian sub-continent and Central Asia. In the same period, "سماعٌ" was also practiced. The Chishtiya chain of Tasawwuf gave importance to Sama. Hazrat Khawaja Qutbuddin Bakhtiar Kaki (ra) and Hazrat Khawaja Nizamuddin Auliya (ra) gave particular importance to hearing. But there is a vast difference between that era's hearing and today's hearing. The Auliya of Chisht practiced the Sama' without musical instruments and clapping. No instrument was used in this hearing. Later, it mentions playing the tambourine, which is legally permissible under certain circumstances.

It contained praises of Allah and Naat-e-Rasulullah ﷺ. It was with all the restrictions of Sharia. Psalms (musical instruments) are prohibited in the Qur'an and Sunnah. In Abu Dawud and Tirmidhi Sharif, the Messenger of Allah (ﷺ) said! There will be people in my ummah who will consider adultery, drinking alcohol, wearing silk, and playing the instrument as halal. It is in the Musnad Ahmad that the Messenger of Allah (ﷺ) said! Allah has ordered me to break psalms (musical instruments).

Sultan al-Mashaikh Hazrat Khwaja Nizamuddin Auliya (ra) said that I have forbidden the use of musical instruments and other prohibited items during the Sama. During that period, there was no illegal talk in Sama, but later, changes began to take place, and the harmful effects of Hindu culture and civilization started to emerge. First, permissible, and then abominations were added.

Hazrat Shahabuddin Suhrawardy's (ra) book "Awarif al-Maarif", holds a very high place in the books of Tasawwuf.

The personality of Hazrat Sheikh Bahauddin Zakaria Multani (ra) needs no introduction. He was a great scholar of jurisprudence, hadith, and Usool and was a noble Wali Allah. Staying in Multan, he taught Islam to the people there and converted many Hindus to Islam. He was the famous caliph of Hazrat Sheikh Shahabuddin Suhrawardy (ra).

Hazrat Sheikh Jalaluddin Rumi (ra) holds a high position in the history of Tasawwuf. His book "*Masnavi Maulana Rum*" is excellent. Allama Iqbal (ra) was very much influenced by this Masnavi. He received knowledge and spiritual blessings first from his father, Sheikh Bahauddin (ra), and then from Syed Burhanuddin (ra). After that, he was blessed with the company of Hazrat Shams Tabriz (ra). He has spoken extensively on the subjects of Tasawwuf and Wahdat-ul-Wujud and has adopted a path of moderation in both. He was influenced by Ibn Arabi (ra). He has made the subject of self, love, intellect, and human beings in your book, Masnavi. Besides

Masnavi, Maulana Rum (ra) wrote many books on other subjects, including Tasawwuf, but Masnavi gained great popularity.

Hazrat Sheikh Bahauddin Naqshband Bukhari (ra) holds a prominent position among the leaders of this era. He is the founder and pioneer of Silsila Naqshbandiya. Hazrat Khwaja Baba Muhammad Samasi (ra) accepted him as his son. He received the honour of allegiance from Hazrat Syed Mir Kulal (ra). The unique feature of his Silsila is its strict observance of Sharia. He closed the image of Allah on the hearts of people. Among his caliphs, Hazrat Alauddin Attar (ra), Hazrat Khawaja Muhammad Parsa (ra), and Hazrat Yakub Charkhi (ra) are more famous. Hazrat Khawaja Ubaidullah Ahrar (ra) is also very famous among the elders of the Naqshbandi family, and Hazrat Abdul Rehman Jami (ra) is also among his devotees.

During the reign of the Mughal Emperor Akbar in India, there were many scholars and peacemakers, but among them all, Hazrat Khwaja Muhammad Baqi Billah (Quds Sira) held a prominent position. He first stayed in Lahore and then visited Delhi. High-ranking personalities like Hazrat Mujaddid Alf Al-Thani (ra) and Hazrat Sheikh Abdul Haq Muhaddith Dehlvi (ra) joined his circle of devotion. He founded the Naqshbandi tradition in India, nurtured by his great successor, Imam Rabbani Hazrat Mujaddid Alf al-Thani (ra). The evils that Akbar Badshah introduced into the religion of Islam cleared and corrected them.

When Hazrat Khwaja Baqi Billah (ra) came to India, King Akbar started spreading innovations in the religion of Islam. Until then, those innovations had not entered the public, but the courtiers and upper classes had been affected by it. That is why there was a dire need to bring this class closer to Islam. Hazrat Baqi Billah (ra) paid particular attention to this, and Allah Ta'ala succeeded in his efforts, and his influence reached Akbar's court and the king. Influenced by his teachings, some people have written that Akbar became his disciple, but the Hindu influence did not leave him.
(Khutbat Obaidullah Sindhi)

Hazrat Khwaja Baqi Billah (ra) possessed extraordinary understanding and wisdom. He emphasized self-purification and spiritual purity. In his nature, there was humility and gentleness. He was quietly doing the work of invitation. In three to four years, he established the foundations of the Naqshbandiya chain in India, proving his spiritual ability and hard work. Islamic identity was maintained by removing innovations. The fortune of its completion came from the share of his gifted murid Imam Rabbani Hazrat Sheikh Mujaddid Alf al-Thani (Quds Sira).

Chapter Three

The terminology of Tasawwuf

In Faiz Al-Bari, various terms of Tasawwuf are explained as follows.

1. Shariah

The commands and prohibitions, promises and vows that have come down to us from Rasool Allah (ﷺ) are called Shariah.

2. The Tariqat

Adhering to the Sharia outwardly and inwardly, even being dyed in its colour, is called Tariqat.

3. Ahsan

Ahsan's word includes all good deeds, whether Azkars or Ashgal-e-Sufiyah.

4. Azkars

Azkars are also applied to Aurad-e-Masnoona.

5. Ashgal

The strokes and conditions mentioned by Mashaikh Sufiya are called Ashgals.

6. Nisbet

In the term Sufia, a particular type of relationship is called relative, which is separate from creation, and the one who achieves this relationship is called Nisbet.

7. Salasil Tasawwuf

A chain occurs when this relationship is passed down to the next generation. For example, there are four famous Tasawwuf sects: Naqshbandiya, Chishtiya, Qadriya, and Suhrawardiya.

8. Zikr-e Mutlaq (ذکر مطلق)

That is, to remember Allah. The Qur'anic text proves this. Obligatory prayer, recitation, tasbih, and Nawafil are all forms of dhikr, which can be types of the

same dhikr. Because only for this the Qur'an enjoins abundance (for example, واذکرو اللّٰہ ذکرا کثیرا), the rest is absolute in terms of quality and quantity. There is no specific condition for him, neither individual nor collective. Nor is the time and amount fixed for it. Among the Sufia Karam, this dhikr is done by the famous sayings, etc.

9. Zikr-e-Qalbi or Zikr-e-Khafi (ذکر قلبی یا خفی)

Hazrat Qazi Sanaullah Panipati (ra) says! Linguistic dhikr is an innovation according to the consensus of scholars. There is a consensus among scholars on this; yes, the places of necessity are excluded. Dhikr is Dhikr with a hidden heart and soul. This is the remembrance in which the tongue has no interference, and even the scribes cannot hear. Imam Abu Yala (ra) narrates from Hazrat Aisha Siddiqa (RA) that Hazrat Rasool-e-Anwar (ﷺ) said! The secret dhikr, which the angels' scribes cannot hear, is seventy times superior to the Linguistic dhikr. On the Day of Judgment, when Allah Almighty will gather the creation for reckoning and the scribes will present their writings, Allah Almighty will say, look, there is no other good left of him. They will say we have written what we know if it has not gone. Then Allah will say that there is one good thing about him that you do not know: secret remembrance. Remembrance of the secret is not interrupted, nor does sedition occur. (Tafsir Mazhari)

Allah says in the Quran!

اذکر ربک فی نفسک

Remember your Lord in your heart

10. Dhikr Pass Anfas (ذکر پاس انفاس)

This dhikr is a practice of the heart prevalent among the Sufia. Pass-Anfas means monitoring your breath. It is like mentioning Allah so that every beat has His name.

It is narrated from Hazrat Jabir (RA) that the Messenger of Allah ﷺ said that the people of Jannah will be rewarded with glorification just as breathing has been placed in your nature. (Mishkout Sharif)

In the hadith of Jibreel (as), the Holy Prophet (ﷺ) said that Jibreel (as) struck me so much that I thought to be death. This condition occurs when breathing stops, and suffocation begins. This is the state of suffocation. When there is an abundance of revelations, this dhikr gets pressured, and the breath stops.

11. Lataef (لطائف)

Sufia Karam considers the human body to be composed of ten components.

a. Anaser-e-Ruba (عناصر اربعه)

That is, fire, water, earth, and air. These are materials.

b. Self (نفس)

It emerges from the combination of these four elements.

c. Five Lataef (پانچ لطائف)

That is the five qualities of the soul. Latifah or Lataef refers to the place which is the time center of the soul. Just as the body has organs, so the soul has organs, which are these.

Qalb, Ruh, Ser, Khafi, and Akhfa. These are immaterial.

12. Manazil-e-Tasawwuf (منازل تصوف)

Because a human being consists of two things, i.e., body and soul

A. Body (جسم)

The body is composed of material elements; therefore, it is material. Then, the place where he was sent is material. As long as there is life, existence in the material will exist with the elemental. But what is the other thing called soul?

B. Soul (روح)

Allama Ibn Qayyim (ra) says in the "Kitab Ar-Ruh". The Book (Quran), the Sunnah, the consensus of the Companions, and the rational arguments prove that the soul is a body that, in essence, is opposite to the tangible body; the body is luminous, light, alive, and dynamic. This permeates all the organs of the body. Its essence in the body is like water in a rose flower, oil in an olive, and fire in a coal.

Although there is a difference in the definition of the soul, according to the religion of Ahl al-Sunnah wa-ul-Jamaat, its definition is the same. The Qur'an is a witness to its opposition to the elemental body.

فاذا سويته و نفخت فيه من روحی

So, when I complete the body of Adam (AS), I will breathe into it my spirit.

In short, the soul is not related to this material place, which is called the universe and which was created from matter. The soul belongs to the Alum-e-Amr and was created by the Amr-e-Kun as if it belongs to the place that came into existence only by the command of Allah. No material elements were used in it. Allah Ta'ala said, "Kun (be) Faya Koon," so it happened.

When spiritual dhikr (commonly known as Zikr-e-Khafi or Qalbi) is done, strength is created in the soul, and it starts travelling towards its destination, i.e., the world of immortality. Behaviour is called "Manazil-e-Suluk."

13. Positions of Auliya Allah

Abdal, Qutb, Ghous, Qayyum, etc., are special terms of the Auliya Allah. Instead, the terms Ghous and Qayyum are mentioned in Nizamiyah books, and major Muwahids have used these terms in their writings. Scholars like Maulana Hussain Ali (ra), Shah Waliullah (RA), Shah Ismail Shaheed (RA), Imam Rabbani Hazrat Mujaddid Alf Al-Thani (ra), and Qazi Sanaullah Panipati (ra) have mentioned these names and positions in their books.

Some of the terms of the Sufia karam are in the original Quran and Hadith, for example! Abrar, Akhyar, Naqib. Allama Jalaluddin Sayuti (ra) has written a permanent magazine on these terms.

Allama Sayuti (ra) narrates many hadiths. For example, Khatib narrated a hadith on the authority of Abu Bakr bin Abi Shayba (ra), which I heard from Kanani: The Naqaba are three hundred, the Najaba is seventy, the Abdal is forty, the Akhyar is seven, the Qutb is four, and the Ghous is one.

It is narrated from Hazrat Anas (RA) that the Messenger of Allah (ﷺ) said! Forty men will not leave the earth empty because of them. Rain will be poured on you, and you will be provided sustenance.

Regarding Abdal, Qutb, Ghous, or Qayyum, etc., there is no belief of religious elders and Sufia that these are supernatural, dispossessed, mukhtar, benevolent, omniscient, present, and invisible or worshiped beings. To whom is it permissible to call for absenteeism? Some people of innovation have taken a wrong understanding from them; they have gone astray and led others astray as if both were victims of exaggeration.

It is one thing to set goals and another to be the boss. Every office bearer is a Manazil Suluk, but having a position for every Manazil Suluk is unnecessary. Being a boss and being treated like someone is like two people studying in the same department. One of the two may have more knowledge, and the other may have less knowledge, but both are experts and scholars in the same field. One of them should get a good post in the same department. Now, it depends on the grantor who gives priority to whom and on what grounds. And who can be the giver but Allah?

Designated Auliya are those human souls with whom certain matters of the world are associated. Whether the person himself knows it or not, the things or issues related to his existence continue to appear.

Associating the world's affairs with the existence of noble Auliya is merely fulfilling a Sunnah; there is a motive and a cause behind every movement of nature. To adopt the cause (which the cause embraces) is the work of the cause itself. Even Ghous or Qutb does not have the authority to do whatever he wants; instead, he has such control that Allah uses his essence as a reason to do whatever he wants. Therefore, the work related to his position continues without his knowledge. Sometimes, suppose something seems to be done by his prayer or attention, such as rain, abundant sustenance, having children, becoming healthy, etc. In that case, it is irrefutable that his prayer did change destiny. Instead, his prayer is a part of this destiny. It was already written in destiny that so-and-so will pray, and the destiny will be achieved.

Bayat (Allegiance)

To take allegiance from people for a matter of Sharia that they will perform this work, whether the pledge of the whole Sharia or a specific issue is taken, this is called "Bayat." The Holy Prophet ﷺ has performed this method on many occasions by the order of Allah Ta'ala.

Bayat is a contract between the mentor and the follower, in which there is a commitment and intention to organize outward and inward actions and obey the commands of Allah. Not everyone has the right to take Bayat. A person bound by Shari'ah avoids innovation and immorality. He has gained inner respect by staying with Wali Allah and a mentor who has accepted Fuqr and can pledge allegiance to his hand. This method has been passed down from the previous elders to the Caliphs Rashideen. A person who does not follow the Shari'ah does not follow the Sunnah of the Messenger of Allah (ﷺ), and tells a lie does not have the right to take allegiance and become a Peer or Murshid (Mentor).

Allah says: O you who believe! Fear Allah and be truthful. People have objections to many things about the Sufia. Among them is an oath of allegiance. But its proof is found in the Quran and Hadith.

يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَٰدَهُنَّ وَلَا يَأْتِينَ بِبُهْتَٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ فَبَايِعْهُنَّ وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ( )

O Prophet (ﷺ)! When believing women come to you to give you the Bayyah (pledge), that they will not associate anything in worship with Allah, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in Maruf (Islamic Monotheism and all that which Islam ordains) then accept their Bayyah (pledge), and ask Allah to forgive them, Verily, Allah is Oft-Forgiving, Most Merciful.

(Surah Al-Mumtahenah, 12).

Hakeem-ul-Ummat Molana Ashraf Ali Thanvi (ra) writes in the margin of this verse that this verse is a clear argument in the chain of allegiance. In Bukhari Sharif, in Kitab al-Iman, it is narrated from Hazrat Ubada bin Samit (RA):

Hazrat Ubada bin Samit (RA) also participated in the Battle of Badr and was one of the leaders of Lailat al-Aqaba. It is narrated from him that the Holy Prophet ﷺ

said, and there was a group of Companions around him. Come pledge allegiance to me that you will not associate anyone with Allah, nor steal, nor commit adultery, nor kill your children, nor slander anyone, and do not act against the law. Will whoever fulfill this covenant, his reward is with Allah Almighty, and whoever commits any of these things and is punished for it in this world, then this punishment will be expiation for him. Allah Almighty has hidden sins in this world. In the Hereafter, whether Allah Almighty punishes or forgives him is at Allah's will. Hazrat Ubada (RA) says that we pledged allegiance to him on these things.

This pledge is neither the pledge of Islam nor the pledge of Jihad; it is the same pledge that the Sufia Karam takes to emphasize the affairs of Islam.

Hazrat Shah Waliullah Dehlvi (ra) has mentioned in detail the concept of allegiance in his book "قول الجميلؒ".

إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَٰهَدَ عَلَيْهُ ٱللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾

Verily, those who give Bayyah (pledge) to you (O Muhammad ﷺ), they are giving Bayyah (pledge) to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm, and whosoever fulfils what he has covenanted with Allah, He will bestow on him a great reward.

(Surat al-Fath. 10)

People used to pledge allegiance to Rasulullah (ﷺ), sometimes for emigration, sometimes for jihad, and sometimes for steadfastness in fighting the pillars of Islam, namely prayer, fasting, hajj, zakat, and infidels, as was the case with Bayat al-Rizwan. They used to swear allegiance to avoid innovations and to observe worship. There is a narration that the Messenger of Allah (ﷺ) took allegiance from the Ansari women on the condition that they would not mourn.

It is in Ibn Majah that the Holy Prophet (ﷺ) took a pledge of allegiance from a few needy Muhajireen that they would not ask anyone about anything. Their condition was that if their litter fell from the horse, they would get down and pick it up without asking anyone. There is no doubt that when an act of the Messenger of Allah ﷺ is proven to be a form of worship and preparation, then that act is not inferior to the religious Sunnah. So, we should discuss the type of allegiance it is. Some people think that allegiance depends on the Caliphate and the Sultanate, and the method of the Sufia has no legal status. But this assumption is not correct. The reason for this has been presented in the past that the Prophet ﷺ used to pledge allegiance to the establishment of Islam and to the Sunnah of the Prophet (ﷺ) from time to time.

Sahih al-Bukhari confirms that the Messenger of Allah ﷺ pledged allegiance to Hazrat Jarir رضي الله عنه when he made a condition that you should have good wishes for every Muslim. The Messenger of Allah صلى الله عليه وسلم took the oath of allegiance from the Ansar that they will not be afraid of anyone's blame and will speak the truth in Allah's command. Therefore, some of them used to refuse without fear and danger in front of nobles and sultans, and the Prophet (ﷺ) took allegiance from the women of the Ansar and made it a condition that they refrain from lamenting. Apart from them, in many matters, allegiance is confirmed, and the affairs are of the type of purification, the command of the good, and the prohibition of the evil.

The allegiance practiced among the Sufia is in many ways.

- The first way is to pledge allegiance to repentance from sins.
- The second way is to pledge allegiance to blessings. That is, to enter the chain of the righteous with the purpose of blessing, as the chain of evidence of hadith that there is indeed a blessing.
- The third way is to pledge allegiance to the firmness of departure, which means to decide to be sincere in the divine command, abandon the prohibition's appearance and content, and create a heart connection with Allah Almighty. This third method is the original one, and pledging allegiance in the first two ways is worship. In this case, it is obligatory to leave the significant sins, avoid minor ones, and obey. It is essential to observe the Sunnah and uphold the covenant. Let the light of satisfaction shine on this mujahid and austerity, and let Shariat become nature. Take advantage of what the Shariah has made lawful and permissible. But do not get so involved in these pleasures that you are guilty of disloyalty.

Hazrat Ashraf Ali Thanvi (RA) has written in his book “al-Takshaf.”

It is narrated from Hazrat Auf bin Malik Ashjai (RA) that he says that we people were present in the service of the Prophet ﷺ. Nine men or eight or seven. He said, "You do not pledge allegiance to the Messenger of Allah." We spread our hands and asked, O Messenger of Allah (ﷺ), on what command should you pledge allegiance? The Prophet (ﷺ) said: "Worship Allah and do not associate anything with Him, and offer five prayers, and listen and obey (commandments) and say one thing slowly that doesn't ask anything from anyone." The narrator says that I saw the state of some of these gentlemen: if their whip fell, they would not ask anyone to pick it up, but they would pick it up themselves.
(Sahih Muslim, Abu Dawud, Al-Nasa'i)

Among the Sufia, the pledge of allegiance is the norm: an agreement to abide by the commands of Allah and to organize outward and inward actions. Some of the people of Zahir call it innovation on the basis that it is not transmitted from the Holy Prophet ﷺ. It is only the Sunnah of the Prophet ﷺ to pledge allegiance to Islam to Muslims and to pledge allegiance to Muslims. But there is clear evidence in this hadith that the addressees were the Companions of the Prophet (ﷺ), so this pledge of allegiance is undoubtedly not Islam. It is clear from the article that this is not the pledge of jihad, but rather the arrangement for the observance of Allah's commandments and actions.

Basheer bin Khasasiyah (RA) says that I came to the service of the Holy Prophet (ﷺ) for the pledge of allegiance, so I asked what things you (ﷺ) took the pledge of loyalty from me. The Holy Prophet ﷺ extended his blessed hands (to pledge allegiance) and said: "Bear witness that there is no god but Allah, One and Only, and Muhammad (ﷺ) is His Servant and Messenger, and the five prayers are his." He should read on time, pay Zakat, observe the fasts of Ramadan, and perform Hajj and Jihad, as Allah Ta'ala does. He said: O Messenger of Allah ﷺ! I have power over everything except two things. One Zakat that I have only ten camels, and I have no strength for Jihad because I am weak-hearted, and people say that whoever runs away from Jihad is the cause of Allah's wrath. I am afraid that if I participate in Jihad and run away from the fear of death at some point, I will incur the wrath of Allah Ta'ala. So, the Holy Prophet ﷺ pulled his hands and said: O Basheer! When there is no zakat and no jihad, then how will you go to heaven? So, I said, "Well, spread your hand. I pledge allegiance." Then the Holy Prophet (ﷺ) spread his hands and arms, and I pledged allegiance to all the above matters.

(Compilation of Shariah and Tariqat by Shaykh Al-Hadith Maulana Muhammad Zakaria Kandhalvi p. 125)

Hazrat Abu Umama (RA) narrates that the Holy Prophet ﷺ said! If anyone pledges allegiance to me, then Hazrat Thawban (RA) asked him to pledge allegiance. Hazrat Al-Aqdas (ﷺ) took the oath that he would not ask anyone any question, then Hazrat Thawban (RA) asked what he would get in return, then he (ﷺ) said, "*Jannat*." So Hazrat Thawban (RA) swore allegiance. Abu Umamah (RA) says that in Makkah, I saw him in a large gathering, his whip would fall, and sometimes it would fall on someone's shoulder. If a man were to pick him up and hold him, he would not take it, even if he got off the ride himself.

Many words of the hadith of Hazrat Abu Zarr (RA) have been quoted from many sources that the Holy Prophet (ﷺ) pledged allegiance to me five times that I will not be afraid of the blame of anyone who blames Allah. There is a hadith that the Holy Prophet (ﷺ) said to Hazrat Abu Zarr (RA) wait for six days, and on the seventh day, I will tell you one thing: understand it well. On the seventh day, the Holy

Prophet (ﷺ) said, "First of all, I command you to fear Allah, both in solitude and congregation, in solitude and public, and when something bad happens, do something good immediately after it." Take it, and don't question anyone, even if your whip falls, and don't trust anyone (i.e., return the trust).
(Compilation of Shariah and Tariqat by Shaykh Al-Hadith Maulana Muhammad Zakaria Kandhalvi p. 126)

It is obligatory to seek the Tariqat and to attain the inner perfections. There are several ways to achieve this. Reciting the Holy Qur'an, reciting Durood Sharif frequently, always persevering and repeating the mention of one of the names of Allah Ta'ala, etc. But since this path is very delicate and challenging, the self and Satan, who are open enemies of man, are always trying to mislead man from the straight path.

As Almighty says!

وَمَآ أُبَرِّئُ نَفْسِيٓ ۚ إِنَّ ٱلنَّفْسَ لَأَمَّارَةٌۢ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّيٓ ۚ إِنَّ رَبِّي غَفُورٌ رَّحِيمٌ ۝٥٣

"And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."

(Surah Yusuf. 53)

Therefore, there is only one choice with a mentor, and the elders have written that this is the easiest and closest way to reach Allah. The law of Allah Ta'ala has also continued in the same way that man acquires outward qualities and talents by joining with his fellow men. Art can only be learned quickly and adequately through apprenticeship to a teacher. In contrast, animal talents are innate and rarely understood. Swimming in water is the natural talent of fish, but man can only swim with learning. In the same way, a person's inner perfections cannot be achieved without a teacher. For this, allegiance is necessary.

The Importance of Allegiance

هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولاً مِّنْهُمْ يَتْلُواْ عَلَيْهِمْ ءَايَـٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ

وَإِن كَانُواْ مِن قَبْلُ لَفِى ضَلَـٰلٍ مُّبِينٍ ۝ ( )

He it is Who sent among the unlettered ones a Messenger (Muhammad ﷺ) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'an, Islamic laws and Islamic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship, of Prophet Muhammad ﷺ). And indeed, they had been before in manifest error;

(Surat al-Juma. 2)

Allah Ta'ala mentioned the responsibilities of his beloved Habib (ﷺ) and said that four tasks were assigned to him.

1. Teaching recitation of the Holy Quran
2. Teaching the meaning of the Holy Quran
3. Teaching words of wisdom
4. Self-purification

The external scholars handled the first three tasks, and the inner scholars took responsibility for the fourth task, which was completed in the monasteries. Allah Ta'ala said in Surah Mumtahenah to take the oath of allegiance from women. This pledge was not for Islam and Jihad but for self-improvement and self-purification. Allah Ta'ala has declared piety as a duty and has also said it is a duty to live with righteous people.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَكُونُواْ مَعَ ٱلصَّـٰدِقِينَ ( )

O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds).

(Surat al-Tawbah. 119)

O believers, adopt piety and be good with good people. The purpose is that associating with good people (who are alive) makes it easy to become pious, and the perfect, holy person can be a murshid. Without the allegiance and companionship of the ideal mentor, a person cannot become pious through preaching and advice. The Messenger of Allah (ﷺ) said that a person follows the religion of his closest friend.

{ اَلْمَرْءُ عَلٰى دِيْنِ خَلِيْلِهٖ فَلْيَنْظُرْ مَنْ يُّخَالِلْ }

In other words, the Messenger of Allah (ﷺ) revealed a principle that whoever has a good friend will also be good, and whoever has a bad friend can also suffer from this evil. Murshid Kamil should be a good friend. Every work of the world becomes easy with the help of a sincere friend, as is religion. The heart of a perfect mentor is filled with divine love, knowledge, and purity. Whose heart wants love, wisdom, purity, and love of Allah to come into my heart too, he should unite his heart with the heart of his Sheikh. The same love and knowledge, love of Allah, piety, following the Sunnah, and avoiding innovations will come into the disciple's heart. Anwarat and Fayuzat will start moving. May Allah bless you, too.

Hakeem Ummat Hazrat Ashraf Ali Thanvi (RA) says in "Malfuzat Kamalat Ashrafia" that there is no benefit if someone keeps reciting abundant Tasbih without the Shaykh. Just as a cutting sword is the same, the condition is that it is in someone's possession; otherwise, a single sword cannot do anything. One connects with the mentor's guidance by giving allegiance and creating a relationship with Allah. Shaykh al-Hadith Maulana Zakaria (ra) writes in "Sequala al-Qulub" that one is prophetic knowledge found in books, and the other is prophetic light found in the breasts of perfect mentors.

A month after the pledge of allegiance to Maulana Rashid Ahmad Gangohi (ra), he met his Sheikh Hazrat Maulana Haji Imdad-Ullah Muhajir Makki (RA), and the Sheikh asked him! Mian Rashid Ahmad!

Have you found some change after the pledge of allegiance? He thought for a while, then said three changes were seen and asked which one. Said!

1. Earlier, one had to force oneself to follow the Shariat; now, the Shariat should be followed sincerely. In other words, nature became compatible with Shariat. As Shariat wants, so does nature go.
2. In the earlier study, there was a conflict between the texts; now, the conflict between the texts has disappeared, and the swing is not visible.
3. I used to feel happy and resentful to hear bad things about a fan. Now, both are equal. Allah Ta'ala is pleased. Whether the creatures are comfortable or not doesn't matter.

Hazrat Haji Imdad-Ullah Muhajir Makki (RA) said! There are three levels in religion: knowledge, action, and sincerity. There are two levels of knowledge. Imperfect knowledge and perfect knowledge. Knowledge is inadequate general knowledge. Excellent knowledge is that in which there is no contradiction between texts. Action is both wrong and perfect. Defective action is the standard action, and perfect action is the behaviour that is prescribed by the Shari'ah. There

are two levels of sincerity. Ikhlas imperfect and Ikhlas perfect. Ikhlas is an inadequate form of sincerity; ideal sincerity is not getting angry with others even after hearing about one's evil deeds.

Elders have written that

{مَنْ لَّمْ يَكُنْ لَّهٗ شَيْخٌ فَشَيْخُهُ الشَّيْطٰنُ}

(Whoever does not have a sheikh is the sheikh of Satan)

If a person's mentor is not perfect, then his mentor is Satan. Without guidance from the ideal mentor, the devil becomes his leader.

Mufti Azam Maulana Mufti Muhammad Shafi (ra) writes in "Maarif al-Qur'an "that reading the Holy Qur'an alone is not enough for guidance unless the companionship of someone who practices the Holy Qur'an (Murshid Kamil) is taken. Allah Ta'ala revealed the Holy Qur'an and sent the Messenger of Allah (ﷺ) as a Prophet to follow the Holy Qur'an in such a way that after seeing the actions of the Prophet (ﷺ) and following him. If there were no need for it, Allah would have sent down the Holy Qur'an to the people in His language, asking them to follow it. But Allah Ta'ala did not do that, but He sent the leader along with the Book of Allah (i.e., the Messenger of the Age). After Rasool Ullah (ﷺ), there is a perfect guide for leadership because the follower has faith and trust in the excellent guide. These attributes are essential to gain profit. In worldly society, you see that work fails without the companionship of an expert. Hazrat Ashraf Ali Thanvi (RA) also wrote in the same way that a tailor could not make people's clothes by reading books unless he took the company of a tailor. Similarly, becoming a doctor, a driver, and an expert in cooking is not achieved by reading books alone unless one takes the company of an expert in the same art who is trusted and trusted. In the same way, the wealth of purity and divine love is found in those who are pious and possess divine love and affection.

There are many types of allegiance. One pledge of loyalty is repentance, that is, to repent from sins; it is typical for every Muslim. That is, anyone can take this pledge. A pledge of allegiance is blessed. That is, one should pledge allegiance to join the chain of peacemakers. This is also common.

One kind of pledge of allegiance is "*Tahkeem*", that is, in the mujahida of the way of conduct, one should declare the Sheikh as the guide and mentor and set this path with all effort and courage. This type of allegiance is specific to followers, and there are many ways to form it.

Pledge of Allegiance

The Shaykh takes the right hand of the murid in his right hand and pledges allegiance to the congregation with handkerchiefs, etc. Women take Bayat from behind the veil, even if a Muharram is there, holding a handkerchief. Umm al-Mominin Hazrat Aisha Siddiqa (RA) says that the Messenger of Allah (ﷺ) used to take the oath of allegiance without touching women, and this is also the way the Mashaikh (ra) took women's hands without touching them verbally or by connecting any clothes, etc., what do you pledge allegiance to.

In addition, pledges of allegiance may be made through correspondence, telephone, and other Internet-based means. It is called *Bayat Uthmani*, as the Holy Prophet ﷺ pledged allegiance to Hazrat Uthman (RA) in the absence of Hazrat Usman (RA) on the occasion of Bayat Rizwan. After the pledge of allegiance, the Mashaikh gives necessary instructions to the follower, which the follower must follow.

Words of Pledge of Allegiance: According to the method of Pledge of Allegiance, narrated from the Salaf, the Shaykh first recites the Khutba Masnoona, which is this.

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَ نَسْتَعِيْنُهٗ وَ نَسْتَغْفِرُهٗ وَ نُؤْمِنُ بِهٖ وَ نَتَوَكَّلُ عَلَيْهِ وَ نَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّاٰتِ
اَعْمَالِنَا مِنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَ مَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَ نَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ
وَنَشْهَدُ اَنَّ سَيِّدَنَا وَسَنَدَنَا وَ نَبِيَّنَا وَ مَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَ
بَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا*

After that, he should ask the murid to repent from all sins with a sincere heart and encourage him to believe briefly and say: Say: I believe in Allah, and I believe in what has come from Allah, and I believe Muhammad (ﷺ) is the Messenger of Allah. On whatever came to you (ﷺ) from Allah ﷻ, according to the interpretation and meaning of, and I express my innocence from all religions except the religion of Islam. Likewise, I repent of all kinds of sin and disobedience. Then, the Shaykh recites the attribute of faith in full detail, and this is it.

Eman-e-Mufassil:

آمَنْتُ بِاللّٰهِ وَ مَلَاۤئِكَتِهٖ وَ كُتُبِهٖ وَ رُسُلِهٖ وَ الْيَوْمِ الْاٰخِرِ وَ الْقَدْرِ خَيْرِهٖ وَ شَرِّهٖ
مِنَ اللّٰهِ تَعَالٰى وَ الْبَعْثِ بَعْدَ الْمَوْتِ

Eman-e-Mujammal:

اٰمَنْتُ بِاللّٰهِ كَمَا هُوَ بِاَسْمَاءِهٖ وَ صِفَاتِهٖ وَ قَبِلْتُ جَمِيْعَ اَحْكَامِهٖ

After that, I say I have renewed my Islam and speak.

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is no god but Allah, and there is no partner for Him, and I bear witness that Muhammad (ﷺ) is a slave and a messenger.

Then say!

اَسْتَغْفِرُ اللّٰهَ تَعَالٰى رَبِّيْ مِنْ كُلِّ ذَنْبٍ وَّ اَتُوْبُ اِلَيْهِ

Ask forgiveness from Allah Almighty, my Lord, from all sins and repent to Him.

Then, ask the devotee to say!

I pledged allegiance to the Holy Prophet ﷺ on behalf of his caliphs on five things

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدَ رَسُوْلُ اللّٰهِ

I bear witness that there is no god but Allah, and I bear witness that Muhammad (ﷺ) is the Messenger of Allah.

On this testimony that there is no god but Allah and Hazrat Muhammad (ﷺ) is the Messenger of Allah, and on establishing prayer and on giving Zakat and on fasting in Ramadan and on Hajj Bait-Allah if possible. Then, tell the devotee to say!

I pledged allegiance to the Holy Prophet (ﷺ) on behalf of his caliphs that I will not associate anyone with Allah, I will not steal, I will not do evil, I will not kill, I will not slander anyone on my behalf. I will not impose, and I will not disobey the Messenger of Allah ﷺ in any matter. After that, read these two verses of the Holy Quran.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَٱبْتَغُوٓاْ إِلَيْهِ ٱلْوَسِيلَةَ وَجَٰهِدُواْ فِى سَبِيلِهِۦ لَعَلَّكُمْ تُفْلِحُونَ ( )

O you who believe! Do your duty to Allah and fear Him. Seek the means of approaching Him, and strive hard in His Cause (as much as you can) so that you may be successful.

(Surat al-Maidah: 35)

إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَٰهَدَ عَلَيْهُ ٱللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ۝١٠

Verily, those who give Bayyah (pledge) to you (O Muhammad ﷺ), they are giving Bayyah (pledge) to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm, and whosoever fulfils what he has covenanted with Allah, He will bestow on him a great reward.

(Surat al-Fath. 10)

After that, the Murshid should pray for himself, his disciples, and those present and speak

بَارَكَ اللّٰهُ لَنَا وَلَكُمْ وَنَفَعْنَا وَاِيَّاكُمْ

May Allah bless you and us and benefit us and benefit you

After that, there is no problem with this appeal telling the murid to say!

I adopted the lineage of Naqshbandiya Mujaddidiya, which is attributed to Sheikh Azam Qutb Akmal Khwaja Bahauddin Naqshband (ra), or I adopted the lineage of Qadriya, which is attributed to Hazrat Syed Mohiuddin Abdul Qadir Jilani (ra), or I adopted the lineage of Chishtiya, which is I pledge my allegiance to Hazrat Sheikh Moinuddin Chishti (ra) or in the same way as Hazrat Sheikh Shahabuddin Suhrawardy (ra). O, Allah! Grant us the blessings of this chain and raise us with the Auliya of this chain. O Most Merciful! Grant this by your mercy.

After that, raise your hands and pray for yourself, those who pledge allegiance, those present, and all the believing men and women.

Raise your hands and join in the prayer. Before taking the pledge of allegiance, I should be encouraged to abide by the affairs of Sharia, avoid non-Sharia activities, and adopt piety. I will comply with all the rights of the Tariqat. If more people pledge allegiance, the first person should spread his cloak, turban, handkerchief, etc., to a distance, tell them to catch them all, and exhort them all at once to repent and seek forgiveness.

This was the method of men's allegiance. When he prays to a woman, he should not take her hand in his hand, but should sit the woman behind a far curtain and spread his turban, chador, handkerchief, etc., towards them, and ask them to hold it in their hands, or in the same way without cloth, etc. He should admonish, repent, and ask for forgiveness like the men who have been caught, and in criticizing women, he should emphasize the necessary and appropriate issues related to women, such as lying, backbiting, theft, adultery, child murder, and

disobedience, to avoid the husband and to pay Zakat, etc. Men and women should not be sworn together in one place. Still, the men's party should be declared separately and the women's party individually so that the veil remains in place, and this is proper, and this is the custom of the elders, that the feet of the men and the women who are swearing allegiance should be kept separate. He should cover the middle and strictly observe that he should not pledge allegiance to a woman in solitude. Still, when a woman begins to pledge allegiance, at that time, she should have one of her mahram standing by her to be protected from temptation. After that, teach the murid the method of dhikr.

The truth of allegiance

Bayat, which means allegiance, is to sell oneself to the Shaykh, in which one has to pledge oneself to the Shaykh to follow the outward and inward rules. The student should have complete faith and trust in his Shaykh that he is my benefactor, that whoever gives advice will benefit me, and that his heart will be satisfied.

Allah says in the Holy Quran!

إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ ۚ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ
وَعْدًا عَلَيْهِ حَقًّا فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ ۚ فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم
بِهِۦ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ( )

Verily, Allah has purchased the lives and properties of the believers for (the price) that theirs shall be paradise. They fight for Allah's Cause, so they kill (others) and are killed. It is a promise in truth binding on Him in the Tourat (Torah), the Injeel (Gospel), and the Qur'an. And who is more faithful to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success.

(Surat al-Tawbah. 111)

This deal is so cheap that two things of low value, i.e., life and property, which are mortal and impermanent, are being put at a high price for what cannot be imagined, i.e., **Heaven**. Within which are eternal blessings. We know that Allah Almighty entrusted us with these lives and wealth, and we have been given the authority to use them as we wish. The owner can take back his things whenever he wants, so we should return them willingly when he asks.

Shaykh's suggestion and assessment should not be interfered with, and he should be sure that there is no one greater than him for my benefit in my search and my

search throughout the world. Bayat does not give profit because conformity to the Shaykh is a condition for self-improvement, and conformity recognizes that the heart has no objection to his reverence, words, actions, and presence. And if he ever thinks of objecting to the Shaykh, he should be saddened and feel suffocated. This form of allegiance is beneficial to the people; its effect is that he respects the Murshid's words and tries to follow them. For Khawas, allegiance becomes practical over time. Allegiance, heart connection, and sincerity are created in both of them, and they begin to consider each other their own, leading to persistence in action.

The Messenger of Allah ﷺ used to take the pledge of allegiance from the Companions at different times on different matters, and the Companions from the subjects did the same. Then, this series continued among the Sufia Karam as well, and till today, the series of Tariqat have followed the same Sunnah. While pledging allegiance, the aspirant should raise his hand with sincere intention and take care of all the manners and conditions of the pledge of allegiance. The disciple promises Bayat to Allah with his mentor as a witness. And whosoever breaks his covenant, upon him shall be the curse.

Guidance in the Holy Quran is the Almighty!

إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِۦ ۖ

وَمَنْ أَوْفَىٰ بِمَا عَٰهَدَ عَلَيْهُ ٱللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ۝١٠

Verily, those who give Bayyah (pledge) to you (O Muhammad ﷺ) they are giving Bayyah (pledge) to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm, and whosoever fulfils what he has covenanted with Allah, He will bestow on him a great reward.

(Surat al-Fath. 10)

After pledging allegiance, the companionship of Sheikh and Murshid is vital. Even a moment of closeness should be considered a prize.

Molana Rum (ra) said!

یک زمانه صحبت با اولیاء بهتر از صد ساله طاعت بے ریا

One-time companionship to Auliya is better than a hundred years of selfless obedience.

It is narrated from Hazrat Abu Musa (RA) that the Prophet ﷺ said! An example of a good and bad neighbor is a musk bearer and a smoker. The musk vendor will either give you a gift of musk or you will buy it yourself. Otherwise, the smell will

surely reach you. Similarly, a smoker will either burn your clothes or make you smell bad. (Sahih Bukhari)

Since Sheikh and Murshid are spiritual teachers, sitting in their company and receiving instruction is essential to the Tariqat. When the disciple sits in the mentor's company, Allah's mercy will shower upon him. He will have peace of mind, and at least for that long, he will be free from sins. Satan will stay away from him. Auliya Karam has given great importance to the companionship of the Sheikh. The high position that the Companions attained was due to their companionship.

Hazrat Ali bin Uthman Hajwari (ra) says! The most important thing for a murid is the companionship of his sheikh. And respecting the rights of cohabitation is a duty.

The Messenger of Allah ﷺ said! Satan is with a solitary man and shuns two.

(Bukhari and Muslim)

Types of allegiance

The Messenger of Allah (ﷺ) has taken four types of allegiance, the details of which are as follows.

1. Pledge of Allegiance to Islam:

Whenever someone wanted to enter the religion of Islam and wanted to declare his aversion to disbelief and polytheism, the Prophet ﷺ used to take the oath of allegiance from him. It is proven from the narrations that before the migration, on the occasion of Hajj, the people of Medina attended the service and pledged allegiance. The reliable books of hadiths mention the first and second pledges of allegiance.

2. Pledge of Allegiance for Jihad:

At the time of the Battle of Hudaybiyah, the Messenger of Allah (ﷺ) took a pledge from the Companions that if it was the turn of the enemy to fight, they would not run away but would fight the enemy as long as they lived. Allah Ta'ala has mentioned it in Surah Al-Fath.

لَّقَدْ رَضِيَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ

عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا ( )

Indeed, Allah was pleased with the believers when they gave the Bayyah (pledge) to you (O Muhammad ﷺ) under the tree. He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquillity) upon them, and He rewarded them with a near victory (Surah al-Fath, 18)

Hazrat Salama bin Akwa (RA) participated in this oath of allegiance. Once, he was asked what he had sworn allegiance to under the tree, and he spoke! علي الموت means we will die but not run away.

3. Bayat Hijra:

Harith bin Ziyad Saidi (RA) said: I came to the service of Rasool Allah (ﷺ) on the Day of the Trench (Ghazwah Ahzab). Rasool Allah ﷺ was taking the pledge of allegiance from the people on migration; I thought these people were being called to take the pledge of allegiance. I said, O Messenger of Allah (ﷺ)! He will also take his allegiance. You (ﷺ) said! Who is he? I said that my cousin was Hout bin Yazid or Yazid bin Hout. The Messenger of Allah (ﷺ) said: I do not take allegiance from you people. People migrate to you, and you will not migrate to people. Etc. This hadith has been narrated by Ahmad, Abu Naeem, and Tibrani.

4. Pledge of Allegiance (Bayt Taubah)

For the education of the Ummah, the Messenger of Allah ﷺ sometimes took the pledge of allegiance from the Companions of the Prophet ﷺ to refrain from committing certain sins. The Messenger of Allah ﷺ said! You pledge allegiance to me. (And there was a group of Companions around them) Here, the word Companions indicates that these people had already become honorable before pledging allegiance to Islam. Their hearts were enriched with the wealth of faith. The mercy of Allah had brought them to the heights of spirituality that the Wali Allah of the Ummah could never reach. The Pledge of Allegiance was taken from these Companions. Pledge of Allegiance Repentance is a Sunnah action, and the Messenger of Allah (ﷺ) said that whoever follows one of my Sunnah in times of riots has the reward of a hundred martyrs.

Renewal of Allegiance

Renewal of allegiance is not only permissible but necessary in the following cases.

1. The sheikh has passed away, and the disciple still needs to fulfill the goals of his Suluk. If he does not have the capacity and ability to attend the Murshid's shrine and achieve the goals of his conduct, then in such a case, renewal of allegiance becomes very necessary.

2. After pledging allegiance, if it is known that Murshid is not Sahib-e-Nisbat. So, it becomes necessary to pledge allegiance to another Shaykh because, in the Tariqat, a relationship is essential. If there is no Nisbet, then Bayat has not taken place.

3. If the sheik is constantly neglecting and indifferent to the murid and the murid is not being trained and reformed, then another murshid can prepare such a person by pledging his allegiance.

4. If the parents make their child pledge allegiance to an elder when he is still a child, then the pledge of allegiance is done, but it is called Bayat-e-Tabarak. When the child becomes an adult, knows the reality of the promise of allegiance, finds himself inclined toward another elder, and feels content sitting in his company, he can pledge allegiance on the hand of another elder.

5. If you meet an elder during a journey, swear allegiance to that elder. Those elders left without sharing their address and were not reached, or the sheik migrated or went to another country, and the murid remained unaware. It could not be found despite the search, and then the renewal of allegiance in these cases.

Murshid's disinherit to the devotee.

It is narrated on the authority of Hazrat Abdullah bin Jabir (RA) that an Arab swore allegiance to the Messenger of Allah ﷺ. After that, Arabi got a severe fever in Madinah, and he wanted to leave there, so he came to the Prophet ﷺ and said: O Muhammad (ﷺ)! Return my allegiance to me. Prophet ﷺ refused. He then went to the Prophet ﷺ and asked him to return my pledge. He came again and said, "Return my pledge of allegiance." He again refused. Then that Arab left without the permission of Rasool Anwar ﷺ, then Prophet Rasool Anwar ﷺ said! Verily, Madinah is like a furnace. It removes its impurities and purifies its good.

(Bukhari and Muslim)

The second narration is from Hazrat Ka'b bin Malik (RA) that Rasool Allah (ﷺ) was angry with me because of the Battle of Tabuk but my belief remained true. From the first narration, it is known that if the sheik does not return the pledge, but the faith of the murid turns, then the pledge is broken. According to another narration, if the sheikh gets angry, but the murid's belief remains, then the allegiance remains.

(Allah knows)

But no one should think from this that the Shaykh's consent or displeasure has no reality in this path; the main thing is that the murid acts according to the Shariat and keeps his heart close to the Shaykh's love and ways, then the Shaykh's displeasure. Not harmful; otherwise, the Shaykhs will be greatly interfered with in their achievements.

Imam Rabbani Hazrat Mujaddid Alf Al-Thani (ra) says! Therefore, one should know Murshid's happiness in accepting and rejecting one's misfortune (Nauzubillah min-zalik). A follower can only attain the pleasure of Allah if he is lost in the will of his feet. Calamity for the devotee is in hurting the Mantor. Every fault after Mohabbat-e-Shaykh can be remedied, but nothing can compensate for Murshid's pain. Harassment of Mantor is the root of the murid's lousy luck (عیاذ باللہ من ذالک) and is the result of a disturbance in Islamic beliefs and a lack of Shariah rules. If, even after the excruciation of Murshid, the circumstances, discoveries, and khawariq are filled with it, then it is a sign that the result is terrible and a total loss.

Recognition of Murshid Kamil

A perfect Wali, adopted as a spiritual teacher, is called Murshid, as if such a Wali Allah can give spiritual training to others. Searching for a perfect mentor and companionship is a prerequisite for attaining Wilayat, but before that, it is essential to know who and how an ideal mentor is.

Hazrat Maulana Ashraf Ali Thanvi (ra) has written in "Kamalat Ashrafia" that the hallmark of a perfect mentor is that Shariat ultimately binds him. Be safe from innovation and polytheism, and do not talk about ignorance. The effect of sitting in his company is that the love of the world decreases, and the love of Allah Almighty increases. The murid who describes the internal disease should listen to it carefully and prescribe its treatment; whoever defines it will benefit. By following it, the condition improves day by day.

Allah Ta'ala says:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَكُونُواْ مَعَ ٱلصَّٰدِقِينَ ( )

O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds)

(Surah At Taubah – 119)

Be with good people. This is until doomsday. It is a commandment for the people till the doomsday to be with righteous people. So, it was found that there would be honest people till the Day of Judgment.

Finding the perfect Peer (Murshid) means visiting dervishes often and not denying or finding fault with any of them. He should pledge allegiance only after he has thoroughly considered and researched. First of all, check whether Shariat applies to him. One not bound by Sharia should never pledge allegiance to it, even if virtues are revealed by it, because there is more risk of loss than profit in this place.

Allah Almighty says!

‘ولا تطع منهم اثماً او كفوراً

(And do not obey any of them who are sinful or ungrateful)

(Surah Ad Dehr – 24)

Do not obey any of them who are sinners and disbelievers. Allah Ta'ala first forbade following the sinner and then following the disbeliever. Because the unbeliever is

far from the Muslims, and the invalidity of his actions is obvious. Therefore, the company of a disbeliever does not cause as much harm as the company of a sinner (evil-doing Muslim).

Allah Almighty said!

وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

And do not obey him whose heart We have made heedless of Our remembrance, who follows his vain desires, and whose affair is excessive.

(Surah Al Kahf – 28)

That is, do not obey him whose heart We have made forgetful of Our remembrance, and he follows his desire, and his deeds are beyond the bounds of the rate. The Messenger of Allah (ﷺ) said that if the heart deteriorates, the whole body deteriorates. If one's ancestors have passed down a very virtuous person, it does not mean that their descendants are necessarily able to become Peers (Murshids). If a person stays in the company of his Murshid for some time with good faith and does not find any effect in that company, he must leave that peer and find another Shaykh; otherwise, his destiny is in God's hands. Shaykh will not be God, and this is a form of Shirk.

Hazrat Mujaddid Alf Al-Thani (ra) says that the Companions of the Messenger of Allah (ﷺ) pledged allegiance to Hazrat Abu Bakr Siddique (RA), Hazrat Umar Farooq (RA), Hazrat Usman Ghani (RA) and Hazrat Ali Al-Murtaza (RA) after the death of the Messenger of Allah (ﷺ). This allegiance was not only related to worldly affairs but also to the attainment of inner perfections. Suppose someone says that the grace of the Wali Allah continues even after their death; therefore, searching for another Shaykh is futile. In that case, the answer is that the grace of the Wali is not so much after their death that the imperfect ones attain the status of perfection. If Faiz after separation were the same as it is in life, then all the people of Madinah would have been equal to the Companions from the time of the Prophet ﷺ until today, and no one would need the companionship of the Auliya Karam. The deceased's bounty can never be equal to the bounty of the living because there is a relative condition between the recipient of the bounty and the giver of the bounty, and that condition ends after death. Yes, of course, when inner harmony is created after death and survival, one can get grace from the graves, but not as much as in life. And Allah knows best.

Hazrat Abu Abdullah Salmi (ra) was asked how to identify Wali Allah, so he described beautiful signs. He said: Know the Wali Allah!

1. Softness of the tongue
2. Warmly
3. Hasan-e-Akhlaq
4. By the generosity of self
5. By lack of objection (neither objecting to the Creator nor the creature).
6. Accept the excuse of every apologist.
7. He shows compassion and kindness to all creatures, good or bad.
8. The effect of sitting in his company is that the love of the world decreases, and the love of Allah increases.

Sheikh or Murshid

In Tasawwuf, a mentor is a perfect man who guides the disciple on the right path and leads him to the destination under his supervision.

Murshid is a spiritual healer who treats human spiritual diseases according to the methods mentioned in the Quran and Sunnah. Just as in physical treatment, the patient is cured by following the doctor's instructions; similarly, in spiritual treatment, the patient must follow his physician's (mentor's) instructions; otherwise, he will not be cured.

Suppose the guardianship of a person is established, and the murid sees the effect of his companionship within himself. In that case, he must take advantage of his companionship, hold on to him firmly, and cherish the love in his heart. And in the presence of Allah Ta'ala, he should pray for the love of this Shaykh to be firmly established in his heart, obey his commands, try hard to avoid prohibitions, always keep his pleasure in mind, and take all kinds of precautions. Do not do anything that causes the sheik's displeasure because the sheik's pleasure is the reason for the pleasure of Allah Ta'ala and the cause of progress, while his displeasure can be the reason for closing the door of blessings and conquests.

The Auliya Allah do not know the unseen, but knowledge of it is given to them through Kashf or inspiration, as a supernatural being, regarding some unseen things.

Allah Almighty says!

وَلَآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ إِنِّى مَلَكٌ وَلَآ أَقُولُ لِلَّذِينَ تَزْدَرِىٓ أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ ٱللَّهُ خَيْرًا ۖ ٱللَّهُ أَعْلَمُ بِمَا فِىٓ أَنفُسِهِمْ ۖ إِنِّىٓ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ( )

"And I do not say to you that with me are the Treasures of Allah, "Nor that I know the Ghaib (unseen);" nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allah will not bestow any good on them. Allah knows what is in their inner selves (regarding belief, etc.). In that case, I should, indeed, be one of the Zalimun (wrong-doers, oppressors)." (31)

(Surah Hud – 31)

وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ

And they will never compass anything of His Knowledge except that which He wills.

(Surah Al Baqarah – 255)

In another place, Allah Almighty says that the prophets and angels cannot cover any part of Allah's knowledge except that Allah Himself wills and bestows his knowledge upon them.

Terms for Murshid Kamil

1. He should be a divine scholar because the allegiance of the ignorant is forbidden.
2. Have the correct belief. Because belief corruption and Tasawwuf are unrelated.
3. Follow the Sunnah of the Prophet (ﷺ) because all perfections are obtained by following the Holy Prophet (ﷺ).
4. Do not even come close to shirk and heresy. Polytheism is excellent cruelty, and innovation is misguidance.
5. Don't be worldly because two loves cannot be gathered in one heart.
6. Be familiar with the art of esoteric training and have received training from an expert.
7. Be perfect in Tasawwuf. How can one walk on a path that one does not know?
8. Establish a spiritual relationship with Hazrat Rasool-e-Anwar ,ﷺ which is the link between a servant and Allah Ta'ala.
9. Know the Quran and Hadith. It does not mean that he should be highly educated, but rather that he should be familiar with the rules of the Sharia and what is against them.
10. There should be justice and righteousness in it. That is, avoid significant sins and do not fly over minor ones. Taqwa is a condition because allegiance is a condition for the purity of the heart.
11. Be a hater of this world and a lover of the Hereafter. Adhere to remembrance, and the connection of the heart is permanently established with Allah Ta'ala.
12. He commands the things of the Shariah and prevents them from doing things against the Shariah. Be strong in his opinion, and don't always be delusional. He must be wise and sound-minded to be trusted in what he has told and what he has forbade.
13. The person who takes the oath of allegiance must have been in the company of such a perfect Peer (Murshid) whose chain of connection reaches the Prophet ﷺ. He has learned etiquette and the light and contentment of the heart from them. Just as the external sciences do not come without the companionship of a scholar and teacher, in the same way, the companionship of elders is vital for the inner sciences.

A Murid or Salik (devotee or seeker)

Murid is a person who loses his intention for the pleasure of Allah Almighty, turns away from all sides in the guidance of his Murshid, and turns only to Allah Almighty.

It is a living fact to know an art or knowledge that one is unfamiliar with. A person approaches a master of that art or expertise to achieve perfection in that art or knowledge under his guidance. When worldly sciences fail without a teacher and expert, how can success be achieved in religious and spiritual sciences without one, when satanic whispers and selfish desires lie in ambush at every step? Iblis, who swore before Allah to deceive man, does not waste a moment in misleading man. Only the sincere servants of Allah Ta'ala can be protected from his attack.

Allah Almighty says in the Quran!

إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ( )

"Except Your chosen slaves amongst them

(Faithful, obedient, true believers of Islamic Monotheism)."

(Surah Sad - 83)

A Muslim must come under the guidance of sincere servants to avoid the attacks of Iblis, to be protected from the attacks of Satan, to gain closeness to Allah Ta'ala, and to learn how to achieve the destination, i.e., the pleasure of Allah.

Murid is the one in whom this quality is born and always turns towards Allah and His worship. Turn away from other than Allah and do not listen to him. He should listen to his Lord and follow the Qur'an and the Sunnah. Let him see only the action of the mentor in himself and the rest of the creation, and become blind to the rest. The real doer is known only to Allah Ta'ala. To be known to others only as an instrument, a mover, a manipulator.

Requirement of Shaykh and its conditions

صحبت صالح ترا صالح کند　　صحبت طالح ترا طالح کند

ہر کہ خواہد ہم نشینی باخدا　　گو نشیند در حضورِ اولیاء

یک زمانہ صحبتِ با اولیاء　　بہتر از صد سالہ طاعت بے ریاء

صحبتِ نیکاں اگر یک ساعت است　　بہتر از صد سالہ زہد و طاعت است

The company of a good man makes a man suitable, and the company of an evil man makes him wrong. A person seeking Allah Ta'ala's companionship should sit in the company of Auliya Allah. A short companionship with the people of Allah is better than a hundred years of selfless worship.

Hazrat Ashraf Ali Thanvi (ra) writes in "Al-Takshaf".

Just as in external diseases, there is a need for a doctor who is healthy himself, not sick, and can treat others, because if he is sick, then the medical problem is that رأی العلیل علیل Although he is a doctor, his opinion is not reliable, and even if he is sound and healthy, but does not know the method of treatment, then he is not suitable for the patient. In the same way, for inner healing, a person and a mentor who are pious and righteous themselves, not sinful and immoral, and who can provide spiritual training to others are needed. Because if there is a terrible belief and bad behaviour, then there is no satisfaction that he will teach with good intentions. Instead, there is a fear that he will try to make him like himself in belief and be unable to advise him in practice because he is not responsible. He will think about what he will say if I recommend him. Instead, he will try to justify his wrongdoing as good. There is a fear of significant error in this. There will be no light and blessings in his education, no help from the occult.

In the same way, if he is pious and righteous but does not know the method of inner training, he also cannot fulfill the student's needs. Just as a doctor's being a doctor is indicated by the signs that he is educated in medicine, Murshid is an expert physician have worked for some time. Wise people seek treatment from him. People are healed by his hands. In the same way, the signs of the Shaykh being a reliable Shaykh are that he has received grace for some time in the service of a perfect Shaykh. People of knowledge and understanding consider it reasonable and refer to it. With his company, one feels an excess of divine love and a lack of worldly love in the heart. The condition of those living near him seems

to be improving daily. This person deserves to be made a sheikh and to be visited and served as a worthy person. These are the qualities that a perfect Sheikh should have.

Be pious and righteous, be a follower of the Sunnah, know the knowledge of religion as much as you need, be in the service of a perfect sheik, and gain internal benefits; scholars and wise people should be inclined towards him, his company should be effective, and the murids will benefit from him. The condition is corrected. Hazrat Shah Wali Allah (ra) has written the conditions of the mentor even more strictly in "Qul Jameel."

There are a few conditions for the one who takes the oath of allegiance, i.e., the mentor.

First condition: Knowledge of the Quran and Hadith.

It means knowing the basic things, that is, having enough knowledge of the Qur'an to preserve a short or detailed commentary, such as the book of Musabeh or Mushariq, and the opinion of religious jurists. The translators say that this condition has been imposed because the opposition of the four Imams is a clear error; that is, there is consensus on its abandonment. Shah Abdul Aziz (ra) says that this much knowledge of the Quran and Hadith is enough for a Peery Muridi.

Hazrat Shah Waliullah (ra) said that he imposed the condition of the Murshid being a scholar because after pledging allegiance to the Murshid, it is necessary for the Murshid to know the rules of the Shariah and to prevent him from doing evil. The mentor needs to know these things to guide the disciple's inner satisfaction, avoid bad habits, develop good qualities, and help the disciple persist in them.

Some scholars believe that the Murshid's familiarity with Shari'ah sciences is unnecessary and harmful for the dervish, because Shari'ah and Tariqat are separate. However, the books and writings of the ancient Sufi Karam, such as Quwat al-Qulub, Awarif al-Maarif, Ahya Uloom, Kimiya Saadat, and Hazrat Sheikh Abdul Qadir Jilani's (ra) Futuh al-Ghaib and Ghuniya al-Talebeen, state that knowledge of the Sharia is a condition for Tariqat and Tasawwuf. It is also ignorant that those who mention the names of the elders in the morning and evening, like the Qur'an and Durood, are also oblivious to their words.

Maulana Nawab Qutbuddin Khan (ra) says in the margin of the book that it is written in the book "Tareeq Muhammadi (ﷺ)" that the leader of the Jamaat-e-Sufia and Imam Arbab-e-Tariqat Hazrat Junaid Baghdadi (ra) says that whoever has not memorized the Qur'an and has not memorized the Hadith. It should not

be followed in the rulings of Tasawwuf. The Book and Sunnah bind our knowledge and religion, and it is also their opinion that whoever denies the Shari'ah is guilty of unbelief.

Hazrat Sri Suqti (ra) said! Tasawwuf is the name of three things.

- Do not let the light of knowledge and piety go out.
- Do not say anything against the Qur'an and the Sunnah in esoteric knowledge.
- Because of his virtues, the respectable things of Allah should not be defiled.

Hazrat Shah Wali Allah (ra) says that a mentor should have associated with pious scholars for some time and learned manners from them, one who researches what is halal and what is forbidden by listening to the commands and prohibitions of the Qur'an and Sunnah. If you are afraid and adapt your words, actions, and situations to the Book and Sunnah, then this information is enough for him. The second condition for a mentor is justice and righteousness. He abstains from major sins and does not insist on minor sins.

Shah Abd al-Aziz (ra) says that piety is a condition for a mentor, and allegiance is for inner cleanliness. It is not enough to say it with the tongue. If the murshid commits a great sin and speaks verbally of good deeds, then this person is a robber of the secret of wisdom and allegiance.

The third condition is that one should renounce this world and be attracted to the hereafter. Be bound by the Sunnah and the recitations written in the authentic hadiths. May his heart be fixed in the remembrance of Allah.

The fourth condition is that the Shariah binds the mentor and forbids matters contrary to the Shariah. If he is bound by words and deeds, wise and mature, his words are trusted.

The fifty condition is that one must have been in the company of the perfect mentor, learned etiquette from them, and gained inner light and satisfaction. Appearance of virtues, bad habits, Mujahidat, and rituals are neither conditions nor perfection for taking Bayat. Dervishes who are overwhelmed by circumstances are not necessarily capable of becoming murshids.

Shah Abdul Aziz (ra) said that it is not a condition for a murshid to spend all his time in worship; for example, he should always fast, stay awake at night, separate from women, not eat delicious food, or go to mountains or forests. These things are considered perfection in our time. The Messenger of Allah (ﷺ) forbade violence

against religion and violence against the self, which is why monasticism is not permissible in Islam. Hazrat Shah Wali Allah's (ra) conditions are stricter than those of Hazrat Ashraf Ali Thanvi (ra), who are lenient. Before Shah Sahib, Akabars had done even more severe mujahids and rituals than him, after which he granted Kharqa, as many historical events were preserved. The story of Shah Abu Saeed Gangohi (ra) is very famous.

An instructive story of Shah Abu Saeed Gangohi (ra):

Shah Abu Saeed Gangohi (ra) went to the service of Shah Nizamuddin Balkhi (ra) to pledge allegiance, and when Shah Sahib (ra) was informed that the sons of his mentor were coming, he came to a place to welcome them and reached there. He took him with honour and went to Balkh and seated him on the Musnad, and himself sat in the place of the servants. Finally, when Shah Abu Saeed (ra) asked permission to return, Shah Nizamuddin Balkhi (ra) offered many vows. At that time, Shah Abu Saeed (ra) said, Hazrat, I do not need this worldly wealth, and I have not come here for that. I want the wealth that you brought from us.

It was enough to hear that Shah Nizamuddin's (ra) eyes changed, and he reprimanded him, saying he should go and sit in the Tawela. (The place where the animals are tied) and take care of the hunting dogs and provide for their food and drink. The purpose was to place the hunting dogs under his custody to wash them daily and keep them clean. Sometimes the bathroom would be cleaned, and sometimes the sheikh would ride a horse while hunting, walking along with the dogs' chains. A man was told to bring two barley loaves from home to this person who lives in a Tawela. Now, whenever Shah Abu Saeed (ra) was present for service, Shah Nizamuddin (ra) would not even look at him. He used to order him to sit at a distance like the inferior people and did not treat him with love, regardless of who came and where he sat. After three or four months, Hazrat Shaykh (ra) ordered a sweeper to collect the cage contents and pass by the madman sitting in the cage. So, according to the Shaykh's statement, the sweepers did the same thing that passed by him, and some impurity fell on Shah Abu Saeed (RA). Shah Abu Saeed's (ra) face turned red with anger, and they said, "If I had been in Gangoh, I would have told you." The sweepers narrated the story to Hazrat Sheikh (RA). Hazrat said, "Yes, there is a smell of Sahibzadagi." Then, I did not hear for two months. He then ordered sweepers to do the same, but to deliberately drop some filth on him and listen to what he had to say. So, sweepers again obeyed the order. This time, Shah Abu Saeed (ra) said nothing, looked at him with a slanting gaze, and remained silent, his neck bowed. Sweeperess told Hazrat Sheikh (ra) that Mian Ji said nothing today. He looked with sharp eyes and remained silent. Hazrat said that there was still some smell left. Then, after two or

four months, he ordered Sweeperess to drop a bag full of dung on him, so Sweeperess did the same, but now Shah Sahib (ra) had become what he was meant to be. That's why he got scared and began to say indignantly that the poor woman had fallen after tripping over me, and asked if there was any injury. After saying this, he quickly picked up the fallen dung and put it in his basket. Sweeperess came and told the story of Hazrat Sheikh (ra) that today, instead of anger, Mian Ji started pitying me, filled it with dung, and put it in my basket. Sheikh said that the work is done now. On the same day, a servant sent the sheik to say he would go hunting today and prepare the dogs to accompany him. In the evening, the Shaykh went towards the forest on horseback with a group of Khadims. Shah Abu Saeed (ra) was holding a chain of dogs. The hunting dogs were powerful and energetic, and poor Abu Saeed (ra) had become very weak and dry, so the dogs could not handle him. Finally, he tied their chain around his waist. When these dogs caught sight of the hunt, they jumped on them, and Shah Abu Saeed (ra) fell and started crawling on the ground; the dogs were dragging him. Somewhere, a brick was hit, a pebble was chewed, and the whole body was bleeding, but he did not give up. When the other servants stopped the dogs and picked him up, he was shivering, and Hazrat would be angry with him. He will go and say that he did not obey the order. Why not stop the dogs? The exam was intended for the Sheikh, so it was done. On the same night, the Sheikh saw his mentor, Qutb Alum Hazrat Sheikh Abdul Quddus Gangohi (ra) (father of Majid Hazrat Abu Saeed Gangohi (ra)), in a dream, saying with sorrow, "Nizamuddin, I did not put as much hard work into you as you put into my child." As soon as morning came, Shah Nizamuddin (ra) called Shah Abu Saeed (RA) from the stable, hugged him, and said, "I brought the Faizan of the Chishtiya family from India." Congratulations, and go home. For this reason, he sent to India after giving the caliphate. There are other stories of such hard fighting.

The Holy Prophet (ﷺ) said to the Companions, "You are in such a time that if you miss even a tenth of the religion, you will perish, but there will come a time when anyone who follows even a tenth of the religion will be saved."
(Muskat Sharif)

Benefits of the companionship of Sheikh Kamil

Some of the qualities that are in the Sheikh will start coming into you, too.

- Even if there is no perfect reformation, at least one starts looking at one's faults.
- He will follow them in morals and habits. Passion and courage will arise in remembrance and worship.
- The condition that will happen will be purified.
- Oral advice is a summary of research and problems. By which one can assess the state of one's heart.
- It is easy to pay for lessons.
- Passion for action increases.
- Increases spiritual strength.
- Love arises from the companionship of lovers.
- Mashaikh are blessed because of righteous deeds, and they are also blessed in their education. The devotee is quickly cured of spiritual diseases.
- Staying in the company of the Auliya Allah repeatedly brings good things to the ears, making inner reformation easy.
- The light of Allah illuminates the hearts of these gentlemen, and by staying with them, light enters the heart, and darkness is removed.

It is proven by the consensus of the Ummah that the Companions of the Prophet (ﷺ) were superior to the Muslims who came later. In knowledge and action, other people also share with the Companions, but despite this, the Messenger of Allah (ﷺ) said about the Companions! If someone other than these Companions spends gold equal to Mount Uhud in the way of Allah, then it cannot be identical to half of the Saa (about one kilogram) that the Companions spent in the way of Allah. This is only because of his inner perfection, because he had taken the companionship of Hadi-e-Alum (ﷺ), and his inner self was enlightened by the soul of the Holy Prophet (ﷺ). If the Auliya Karam obtained this wealth, it was from the company of their masters and mentors because their inner selves were illuminated by the inner selves of the Messenger of Allah (ﷺ), and the difference between their company and their company was known to be that of outward perfection. Apart from this, there is also inner perfection, the degrees of which are very different.

It is stated in Hadith Qudsi that Allah Almighty says, if a person comes close to Me with a pillow, I will come close to him with one hand, and whoever wants to come close to Me with one hand, I will come close to him with two hands. The servant always wants to be close to me through posthumous worship, so that I make him my friend; when I do, I become his eyes and ears; instead, that servant becomes a manifestation of my power.

Rights of the mentor

The disciple should believe that his concern will be addressed by the same Murshid. Be submissive to your mentor and serve him with your life and wealth. Because without love, grace will not be accepted, and love's hallmark is obeying every order of the mentor. Please do not do anything without his permission. Don't be suspicious of your mentor, and don't let doubts enter your heart. He should not object to the sayings and actions of Peer (Murshid) but should know him as the truth because, from Shaykh Kamil, whose intention is mortal in the will of Almighty Allah, nothing comes out that does not have Allah's intention and expediency. If one sees the Murshid doing something, one should not start that work without permission. He should follow the rules and duties given by the Murshid and leave the responsibilities prescribed by others.

In the presence of the Murshid, focus all your attention on the Murshid, even if you do not read Nawafil without permission. Do not sit in front of the Murshid and talk to others, but do not turn your attention to anyone else. Never sat cross-legged in front of the Murshid, nor did spit in front of him. If the mentor says or does something, do not object, whether or not you understand it. Do not wish for blessings from your mentor. If there is any doubt, he should submit it immediately; if the doubt is not resolved, he should consider himself lacking in intelligence and not answer the mentor. Whatever you see in your dream, tell the mentor. Do not get up from the mentor without permission. Refrain from letting the mentor's voice raise your voice, and speak slowly. If you need help understanding the mentor, wait for the answer, and do not insist. Accept the words of the mentor. Keep telling the Murshid about the condition of your heart occasionally, and act according to his instructions. Do not sit before the teacher and get involved in the Wazifa. If any inner grace comes, consider it as the grace of the mentor. The blessings from other people should also be understood by their peers. Consider your Peer as perfect in all perfections and blessings. No matter how great a scholar the murid is, he should always understand that my Sheikh and Murshid are far ahead of me in knowledge. The greater the love of the Sheikh in the devotee's heart, the greater the excess of Faiz will be. Only try to test Peer if the imperfect has control over the perfect.

Hazrat Abdullah bin Mubarak (ra) says observing service manners is more than serving. We need to respect more than many other processes. Hazrat Khwaja Ibn Atta (ra) says that whoever was deprived of respect was deprived of all perfections. Hazrat Khwaja Abdul Khaliq Ghujdawani (ra) says to serve the Mashaikh with your life, wealth, and body, and not to deny their actions, because their denial will never be resolved. The murid should be trustworthy and not reveal any of the hidden secrets of the Shaykh to the people without permission.

The Holy Prophet ﷺ said!

ادبنی ربی فاحسن تادیبی

My Lord taught me respect, so he taught me perfect respect.

Mahbub Subhani Qutb Rabbani Ghous Samdani Hazrat Mujaddid Alf al-Thani (ra) says in one place in Maktobat Sharif, even if wealth and blessings are obtained from someplace, let him know with the soles of his peer (Murshid) that he is comprehensive in all situations. The training that appears is actually from this. This place is the students' destination. He should be aware of this so that Sheitan does not get an opportunity to lead him astray.

Hazrat Mujaddid Alf Al-Thani (ra) says that the sheikh is the vicegerent of Rasulullah (ﷺ). Nothing is achieved in behaviour without obedience and manners, but do not give superiority to those who are prescribed superiority by the Shari'ah.

A devotee should remember what he hears from his peer rather than write it down. Hazrat Khawaja Nizamuddin Auliya (ra) said, "How fortunate is that Murid who listens to his teacher with all his ears."

Attributes of a disciple

A follower should have the following attributes to follow the path of Suluk (behaviour). Without these attributes, he will have difficulty attaining grace.

1. **Repentance**: The disciple should repent from all contrary words. Even after that, continue the process of repentance at every point. Obstinacy in every position is a sin. Repentance is accordingly.
2. **Asceticism** means being satisfied with little and distributing surplus wealth among needy people. Or present it in the service of the Sheikh so that he spends on the needs of the dead.
3. **Abstraction**: Limits the relationship to all relative relationships. Engage your heart in the worship of Allah.
4. **Aqedah**: It means being bound by the beliefs of Ahl-us-Sunnah and avoiding innovations. Imams should follow the ways of the Salaf.
5. **Taqwa** means to be pious. Takes care in eating and dressing. Be inclined towards departure rather than leave.
6. **Patience**: Be patient with the Sheik's order and the problematic situations that come to you, and do not let your heart get bored.
7. **Mujahida**: Do not be gentle with the self (Nafs). Please do not succumb to his desires. If he starts fulfilling the wishes of the self (Nafs), he will be led to extreme misguidance.
8. **Shujaat**: Do not show cowardice. Otherwise, you will not be able to stay in Mujahidat. Sheitan will try to weaken with pretexts. It is only possible to resist them with courage.
9. **Self-sacrifice**: There should be a sense of self-sacrifice in him, and he should not be miserly. At some point, the world has to be sacrificed for the Hereafter, so be mentally prepared for it.
10. **The one who pays the rights**: Be the one who pays the rights of others, act with justice, and do not usurp anyone's rights.
11. **Honesty**: Be truthful in your dealings. Be honest with Allah and His creatures. Stay away from lies and betrayal. Whatever you do, do it for the sake of Allah, not to show it to people.
12. **Knowledge**: To acquire as much knowledge as necessary to perform duties correctly. Avoid useless sciences. He should study the Book and the Sunnah.
13. **Nakhwat (pridefulness)**: Avoid Nakhwat. If you get a position, don't go around boasting, because coquetting is for the beloved, not for the lover.
14. **Prudence**: If you encounter a dangerous place in the way of conduct, avoid carelessness and act wisely.

15. **Blameful**: Blameful attribute and should be Qalandar Mashrab (mixed). The rebuke is not against the Shariat, but it is to rebuke the evil deeds and misguidance that those who consider it permissible are hell-bound. Whether one praises or humiliates him, both are equal in his eyes.
16. **Intellect**: All his movements should be robust in intellect, and no movement should be done without the consent of the Sheikh. Forget all your sorrows and sorrows in the pleasure of the Sheikh.
17. **Etiquette:** Only answer something if asked while sitting calmly and respectfully in the Shaykh's assembly. Avoid laughing in front of the Sheikh. If something goes against the etiquette, immediately apologize and ask for forgiveness.
18. **Hasan-e-Khalq**: Always treat your colleagues with good manners. Always stay away from arrogance and wonder, boasting, and claims. Make service and humility your motto. Do not put your work on others. Do not look down on anyone.
19. **Acknowledgment**: He should acknowledge the behaviour of the sheikh in outward and inward ways and leave his disposition. Never mistrust the Sheikh.
20. **Assignment**: In this way, he should be regardless of his existence and sacrifice himself in the way of Allah.

(وَاُفَوِّضُ اَمۡرِیۡۤ اِلَی اللّٰہِ)

I entrust my matter to Allah.

I am satisfied with whatever Allah gives me.

Kharqah Poshi (خرقه پوشی)

One of the blessings that Allah Ta'ala has bestowed on this Ummah is that its connection with the Messenger of Allah (ﷺ) through various chains is correct and proven. However, there have been differences between the early and later issues. In the early period, the relationship between the Sufia Karam was one of companionship, education, and equipping the self (Nafs) with culture and training. In this period, there was no order of allegiance or Kharqah. During the reign of Syed al-Taifah Hazrat Junaid Baghdadi (ra), the method of wearing a cloak began, and after that, the favoured method of allegiance began. The chain of connection and relationship is proven and correct in all these matters. There is no problem with different forms of communication and connection. The Sunnah proves both Kharqah and Bayat.

In this way, the murid surrenders to his shaykh, submits to his opinion, and is bound by his discretion in all matters. Kharqa Poshi expresses that the sheikh now has complete control over him, and when the murid wears the kharqah, it is as if he has surrendered himself to the sheikh. The murid's submission to the sheikh's command is to submit to the command of Allah and His Messenger ﷺ. In this way, he renews and renews the pledge of allegiance to the Messenger of Allah ,ﷺ which is a Sunnah.

Shaykh Abu Zareah (ra) narrates from Hazrat Ubadah Bin Samit (RA) with the authority of his Mashaikh that we people pledged allegiance to the Messenger (ﷺ) that we will carry out the order of the Messenger of Allah ﷺ in all circumstances, in times of hardship and freedom, joy and sorrow. We will not interfere in carrying out the orders of Aula al-Amr (اولی الامر). We will speak the truth wherever we are, and we will not fear the rebuke of any accuser in obedience to the orders of Allah Ta'ala. So, wearing a cloak is the same as allegiance. Kharqah is the threshold of attaining the companionship of a Sheikh.

(Awarif Al-Maarif p. 246)

The basis of the Kharqah is the wearing of a turban by the Messenger of Allah ﷺ on Hazrat Abd al-Rahman bin Auf رضي الله عنه, when he was appointed as the commander of the army by the Prophet ﷺ. The existence of allegiance and trust in it is proven by the Prophet (ﷺ) himself. At the beginning of the era, the scholars communicated and narrated through listening to hadiths and storing them in their hearts. After that, the series of authoring and compiling the book, recitation, collections of Ahadith on various topics, and the scriptures of different

Companions continued. In all of them, the ratio is correct and proven. The difference in outward appearances had nothing to do with the truth. The blessed Sunnah confirms the foundation of all these things.

From the beginning, it was the rule of the Sufia that they used to dress their caliphs in a turban, be it a cap or a turban, a shirt, a robe, a cloak, a veil, etc. That is, whatever is available. There are three forms of it. One Kharqah is permissible. Suppose the Mashaikh want to admit someone into their lineage and appoint him as their Khalifah (deputy) to instruct and train them in the manners of the Taliban-e-Suluk and to take their allegiance. In that case, they wear Kharqah as if he is entrusted with these responsibilities. The other form of Kharqah is Adarat (editorship), i.e., when a seeker joins the group of Sufia and follows their activities and actions with utmost effort and courage. He wears Kharqah so that it becomes a symbol of his inclusion in this community. This Kharqah is given when the elders are satisfied that the seeker has reached a high level of perseverance and steadfastness in worship and obedience.

The third form of Kharqah is Kharqah Tabarruk; when the Sufia is kind to someone and wants the blessings of the Mashaikh to be on him, they give him Kharqah. There is no imprisonment of the king, the rich, the merchant, etc.

Definition of the Wali Allah

In "Shareh al-Aqaed," Allama Saaduddin Taftazani (ra) writes that a Wali knows the nature and attributes of Allah Ta'ala. He avoids sins, pleasures, and lusts as much as possible and tries his best to obey.

The Signs of the Auliya Allah

There is a hadith Qudsi that Allah says: Whoever harms one of My Wali, indeed, I have declared war on him, and no servant can gain nearness to Me more than what I have imposed upon him. A servant can attain nearness to Me by continuous Nawafil. I even started to love him. When I love him, I become his ear with which he hears, his eyes with which he sees, his hand with which he holds, and his feet. By which he walks. So, if he asks a servant of Me, I grant him, and if he asks for refuge, I give him refuge, and I do not hesitate to do anything so much as to seize the soul of a believing servant because he doesn't like it, and I don't like his dislike.

(Sahih Bukhari)

On the authority of Hazrat Ayaz bin Ghanem (RA), He said! I heard the Messenger of Allah (ﷺ) saying that the highest ranks have told me. That the best people of my ummah are those who rejoice at the widening of the mercy of their Lord and weep in fear of the punishment of their Lord. They remember their Lord morning and evening, calling out to Him with their tongues in hope and fear. They ask Him in a low, loud voice, with their hands spread out. They long for his meeting with their hearts first and last. Their burden is light on people but heavy on their souls. They walk barefoot on the ground like ants with humility and quietness. With means, one gets closeness to Allah. Worn clothes adorn. Follow the truth. Recite the Furqan (Quran). They offer sacrifices at the altar. Witness angels and guardian angels are appointed over them by Allah. The blessings of Allah are evident in them. Those people get to know the servants from the light of Allah's blessing, and they think about the world. Their bodies are on the earth, but their eyes are on the sky. Their feet are on earth, but their hearts are in heaven. Their pure souls are on the planet, and their hearts are on the throne. Their spirits are in this world, and their minds think of the hereafter. So, for them, it is what they want. Their graves are in the world, but their place is with Allah.

Then he (ﷺ) recited the following verse:

ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ( )

This is for him who fears standing before Me (on the Day of Resurrection or fears My Punishment) and also fears My threat.

(Surah Ibrahim: 14)

These people do not delay the payment of their rights by waiting for today and tomorrow, and fulfill their obedience without any deficiency.

(Haliya-tul- Auliya)

What is Wilayat?

Allah says in the Holy Quran!

أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ( )

No doubt! Verily, the Auliya' Allah [i.e., those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all sorts of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve,

(Surat Yunus: 62)

Proximity to Allah Ta'ala is defined as Wilayat.

Allah Almighty said! وَاللّٰهُ وَلِيُّ الْمُومِنِيْن And Allah is the friend of the believers. ؐ

Walayat (وَلایت): It is called the closeness that a worshipper has with Allah Ta'ala.

Wilayat (وِلایت): It is called the perfection that a worshipper gets and by which he brings blessings to people.

It is narrated from Hazrat Aisha Siddiqa (RA) that the Messenger of Allah (ﷺ) said! Allah Almighty says! He who hurts a Wali Allah considers it lawful to fight with Me. One cannot come nearer to Me than by performing duties, and then the worshipper tries to come nearer to Me by performing Nawafil, and ultimately, I come to love him when performing this about an object. I do not hesitate as much as the soul of a believer does because he does not like death, and I do not like his pain, even though it must come. (Sahih Bukhari and Musnad Ahmad)

Hazrat Umar bin Khattab (RA) narrates that the Messenger of Allah ﷺ said! Some people among the humans of Allah are neither prophets nor martyrs (Shaheed), but even the prophets will emulate the rank Allah gave them on the Day of

Resurrection. A companion said! O Messenger of Allah ﷺ! Who are those, and what are their actions? So that we also love them. Rasool Allah (ﷺ) said! They are people who will love each other only for the sake of Allah, without any kinship or transaction of wealth.

By Allah! Their faces will be embodied light, sit on pulpits of light, and have no fear when others are in fear. If other people are suffering from grief and worry, then they will not experience any grief. Then he (ﷺ) recited this verse:

أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ( )

No doubt! Verily, the Auliya' of Allah [i.e., those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all sorts of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve,

(Surat Yunus: 62)

(Sannan Nasai, Sannan Abu Daud, and Mishkout-Al Musabeh)

Hazrat Amr bin Majmuah (RA) narrates that the Messenger of Allah ﷺ said! Allah Almighty says that among My servants, Wali, and beloved servants among My creatures are those who remember Me, and I remember them. (Musnad Ahmad)

It is narrated from Hazrat Abu Saeed (RA) that the Messenger of Allah (ﷺ) was asked who the Wali of Allah are. Rasool Allah (ﷺ) said! Those people should remember Allah when they see them. (Majma Al-Zawaid)

It was narrated from Anas bin Malik (RA) that the Messenger of Allah (ﷺ) said! (Some servants of Allah) They are fragile and paralyzed, but Allah fulfills their oaths if they swear by Allah. Among them is Hazrat Bara bin Malik (RA)

(Mustadrak Hakim)

Hazrat Huzaifa bin Yaman (RA) narrated that the Messenger of Allah (ﷺ) said! In every group of my ummah, there will be a section that will be messy and dusty. I will be their target, they will follow me, and they will establish the Book of Allah. They belong to me, and I belong to them even if they do not see me.

Wilayat is that Allah conveys His word to a friend through inspiration. Allah Ta'ala issues these talks with a truthful tongue. There is peace in it. Majzoob's heart finds

peace by accepting it. Words are reserved for prophets and inspiration for Auliya Karam. (Ganiya-tul-Talebeen)

None of the Wali can be equal to the Prophet (AS). There is consensus on this issue. If someone says that Wilayat is better than Prophethood, this is a false declaration. Only prophets (AS) are infallible. Auliya Karam can make mistakes. The rank of the lowly Sahabi (RA) is higher than all the Auliya Karam who came after the time of the Prophet ﷺ. A Wali is protected from sins, and prophets (AS) are innocent.

Qazi Sanaullah Panipati (ra) says! The inexhaustible relationship, called Wilayat, is sometimes felt in the form of physical closeness in the sight of Kashf. I was going from one adjective to another. Based on this ideal form, this relationship is called closeness to Allah Almighty. This development is called (سیر الی اللہ) Seer illa Allah (walking towards Allah), (سیر فی اللہ) Seer fi Allah (walking within Allah) and Seer min Allah (سیر من اللہ) (A visit from Allah Ta'ala) and (سیر باللہ) Seer Ballah (Walk with Allah). Allah knows best. (Irshad Al Talebeen)

Common Wilayat and Special Wilayat (ولایت عامہ و خاصہ)

Tasawwuf is the collection and arrangement of Shariat's external and internal actions. To the extent of duties and responsibilities, the collection and arrangement of both is called Wilayat Aama (Common Wilayat) in the term of Tasawwuf. The achievement of which is obligatory on every believer.

The second level is the observance of duties and obligations, and the arrangement and abundance of Nawafil and Mustahab. That is,

ً اذکر اللہ ذکرا کثیراً .... ً یذکرون اللہ قیاماً و قعودا و علی جنوبھمٌ

According to the verses and hadiths, remember and pay attention to Allah Ta'ala in all the movements of your life, and never neglect remembrance and forgiveness. All these actions should create a state of kindness in worship, such that whatever they do, they do it as if they are looking at Allah Ta'ala. Even if we don't see, Allah is watching us anyway. This rank belongs to Wilayat Khaasa (Special Wilayat). And this is precisely what is meant by Wilayat.

A Wali is a person who has a special guardianship. Call him Wali Allah, call him Sheikh, call him Peer, and call him Murshid. In any case, only that person who sets the stages of Wilayat-e-Khaasa and can take the pilgrims or the followers to the places of worship is entitled to this position. Hazrat Sanaullah Panipati (ra) says that

the sign of a Wali Allah is that he has complete steadfastness in the appearance of Shariat.

Allah Almighty says in the Quran!

وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ ٱللَّهُ وَهُمْ يَصُدُّونَ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَمَا كَانُوٓا۟ أَوْلِيَآءَهُۥٓ ۚ
إِنْ أَوْلِيَآؤُهُۥٓ ۚ إِلَّا ٱلْمُتَّقُونَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ( )

And why should not Allah punish them while they hinder (men) from Al-Masjid-Al-Haram, and they are not its guardians? None can be its guardian except Al-Muttaqun, but most of them know not (34)

(Surah Al-Anfal: 34)

Wilayat-e-Khaasa is that the remembrance of Allah is so stable in the heart without any hope, and the connection of the heart with the Holy One is so strong that it is not neglected in any situation of comfort or pain. In the terminology of Tasawwuf, it is called comparison and observation, which is achieved after determining the degrees of destruction and survival. (Muqamat-e-Tasawwuf)

Those who have Wilayat Khaasa are those whose hearts are in contact with the self and do not consider anyone in front of Allah Ta'ala. Without custom, wealth, or the tyrant's oppression, the whole universe becomes ineffective except for the name of this self; the desire, quest, and demand for it remain.

The sign of Wilayat al-Khaasa that Allah Almighty has said is that those who believe Allah as their Lord and remain firm on Him, angels will descend upon them both in the life of this world and after death, who will give them glad tidings. They share news of freedom from every fear and worry. But Allah Almighty will decide who stays on this decision for how long. Even if that person himself realizes his Wilayat, what argument do other people have? Therefore, every good and well-behaved Muslim feels that this is Wali-Allah. The actual decision rests with Allah Ta'ala. Yes, it is correct to say that such-and-such a person is (صاحب حال) or has any knowledge. (Kanz al-Talebeen)

The Auliya have said not to seek dignity (Karamat) and to be a seeker of steadfastness (Istaqamat). Because your Lord demands Istaqamat from you, and your soul demands Karamat from you.

Wilayat can get by diligence.

To reach the stage of Wilayat, arduousness is required, and the only prophethood is Wahbi (Gifted by Allah). There is a difference between a Wahbi and a self-acquired position: Wahbi does not require hard work; Allah Ta'ala gives it. The other thing that is a Wilayat takes effort to get. It is not about hard work either. It is also about demand, hard work, quest, and longing. The longing that comes from seeking.

Allah also gives Wilayat, obtained in the Wahbi (Gifted by Allah) way, not only in compensation for hard work, because a person cannot work hard enough to thank Allah for His blessings. Man cannot be grateful for the blessings he uses daily, such as strength, health, eyesight, speech, hearing, etc., so how can one get special wilayat through hard work?

But when a person decides from his heart that he wants the nearness of Allah Ta'ala, the pleasure of Allah Ta'ala, His guardianship, His friendship and protection, and all his efforts are for Him, then Allah Ta'ala holds him more. Such a condition arises in his heart that obedience to Allah becomes easy, as if the power of following Shariat is created. Then, as the sincerity in the heart increases, the value of the actions increases.

Allah Almighty took the promise of obedience from Bani Israel, and upon fulfilling it, He said, "انی معکم " means I am with you. Thus, Allah Ta'ala is personally present everywhere, but Maiyat (with you) means to be with His pleasure. Be it personal, social, or national affairs, the presence of Allah is such a great reward that this entire is a special Wilayat. Since the covenant is based on the fulfillment of the promise of obedience on the part of man, if he does not fulfill it, then he will be deprived, because when the condition is no longer, there is no condition, like even the most excellent guardian is a guardian as long as obedience is mandatory.

Does the "Wali Allah" know his Wilayat?

Scholars differ on whether the Wali Allah knows his wilayat. Some scholars believe that it is permissible for him to know his guardianship (Wilayat) because the guardian despises himself. If any virtue is revealed by it, he is afraid that it might not be deceitful, and he is always aware of his fear because he is scared of the position he holds. It should not fall anywhere, and its end should not be against the Wilayat. These scholars also state that his death is right and good in the conditions of the Wali Allah. Many stories of Mashaikh have been narrated in this regard.

Some among the Auliya say that the Wali knows I am the Wali Allah. A Wali Allah is constantly in fear of his fate, and the greatness and awe of Allah overshadow him when the Holy Prophet (ﷺ) said that the ten Companions of the Prophet (ﷺ) are in Paradise. So those Companions of the Prophet (ﷺ) fully agreed. They certainly knew that their afterlife was safe, but even with this knowledge, there was no change in their lives, and the good deeds of their lives continued in the same way. When Wali Allah sees Karamat appearing from him, he can distinguish between dignity and non-dignity. He is sure he is on the right path when he knows this.

Hazrat Ibrahim bin Adham (ra) said that if a person wants to become a Wali Allah, he should not be attached to anything in this world and the hereafter and should only be attracted to Allah so that He may make him his friend.

(Rasala-tul-Qushairiyah, p. 313)

Places of conduct (مقاماتِ سلوک)

1. Repentance	2. Fear of Allah	3. Asceticism	4. Fuqr
5. Patience	6. Trust	7. Sacrifice	8. Raza (Consent)

1. Place of repentance (مقام توبہ)

Repentance (Taubah) is the first point of Suluk (behaviour). In Tasawwuf, allegiance begins with repentance. This method is based on the Quran and Sunnah.

Allah says!

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ تُوبُوٓاْ إِلَى ٱللَّهِ تَوۡبَةٗ نَّصُوحًا عَسَىٰ رَبُّكُمۡ أَن يُكَفِّرَ عَنكُمۡ سَيِّـَٔاتِكُمۡ وَيُدۡخِلَكُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ يَوۡمَ لَا يُخۡزِي ٱللَّهُ ٱلنَّبِيَّ وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ

O you who believe! Turn to Allah with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise), the Day that Allah will not disgrace the Prophet (Muhammad ﷺ) and those who believe with him,

(Surah Al-Tahreem. 8)

وَتُوبُوٓاْ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلۡمُؤۡمِنُونَ لَعَلَّكُمۡ تُفۡلِحُونَ ( )

. And all of you beg Allah to forgive you all, O believers, that you may be successful

(Surat al-Nur. 31)

The Messenger of Allah ﷺ said! O people! Repent to Allah and seek forgiveness from Him because I seek forgiveness from Allah a hundred times daily. (Sahih Muslim)

The saying of the Prophet ﷺ is! اَلنَّدَمُ تَوۡبَةٌ. Regret is repentance.

The way to turn to Allah Ta'ala is for the servant to sincerely turn to his Lord and ask for forgiveness of sins, so that hypocrisy is not involved. Repentance is possible due to special mercy from Allah Ta'ala. And this is the door of mercy that the Creator has opened for the salvation of His creatures. The door of repentance remains open until death. This door closes when the angels appear before him at the time of death.

Hazrat Abi bin Ka'b (RA) asked the Messenger of Allah (ﷺ) the meaning of repentance, and the Prophet (ﷺ) said! When you sin, be sorry for your sin, ask Allah for forgiveness with shame, and decide never to commit this sin.

Repentance is fundamental in Tasawwuf because the Qur'an, the Sunnah, and the Companions' actions attest to their status. Therefore, no aspect of Tasawwuf deviates from the Shariat but is by the real intention and purpose of the Shariat. Repentance is the name of turning away from everything reprehensible.

Imam al-Ghazali (ra) says that repentance from sins by turning to Sattar al-Eyob and Allam al-Ghayub is the beginning of the path of the seekers, the capital of those who reach the goal, and the first step of the disciples.

Hazrat Shahabuddin Suhrawardy (ra) said that repentance is the origin of every position, the support of every situation, and the key to every good. It is the first of the places of worship and the place where the building is built.

Results of repentance:

One is freed from external sins, i.e., excess, cruelty, anger, and internal sins, such as lies, jealousy, and bad manners.

When a servant turns to his Lord and pays attention to his heart, and when he wakes up from sleeplessness and attends the presence of his Lord and turns away from everything and turns to Him, his soul is pure, and his heart becomes pure. His eye of insight becomes enlightened, and he attains the knowledge of the light of his Lord. Genuine repentance is separating from everything evil and embracing everything good. It is necessary for the seeker to repent first from the big ones, then from the small ones, then from the abominations, then from the opinion in the good deeds, and then from the evil thoughts. Persistence in repentance is essential. This is because the servant finds a pleasure in his heart that is difficult to estimate. If this is not the case, repent again because the door of repentance is always open. If he fails to repent again and again, he should repent again. Finally, a time will come when he will be steadfast in his repentance.

Hazrat Dhul-Nun Misri (ra) says that public repentance comes from sins, and a pious one repents from negligence.

Allah is the Almighty!

وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ ٱللَّهَ فَٱسْتَغْفَرُوا۟ لِذُنُوبِهِمْ وَمَن يَغْفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ

وَلَمْ يُصِرُّوا۟ عَلَىٰ مَا فَعَلُوا۟ وَهُمْ يَعْلَمُونَ ( )

And those who, when they have committed Fahishat (illegal sexual intercourse) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - And do not persist in what (wrong) they have done, while they know.

(Surah Al-Imran - 135)

قُلْ يَٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ

إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ( )

Say: "O 'Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Indeed, He is Oft-Forgiving, Most Merciful.

(Surah Al-Zumr - 53)

Hazrat Ibrahim bin Adham (ra) says that when a person repents with a sincere heart, he becomes a Munib because Anabat (return to godliness or religion) is the second level of repentance. A person who abandons everything that distracts him from Allah is called Munib.

2. Fear of Allah: (مقام ورع)

This is the second point of Suluk (behaviour). Abandoning every suspicious thing is called Wara (fear of Allah). Its teachings are also found in the Book and the Sunnah. Allah is the Almighty!

ذَٰلِكَ وَمَن يُعَظِّمْ حُرُمَٰتِ ٱللَّهِ فَهُوَ خَيْرٌ لَّهُۥ عِندَ رَبِّهِۦ ۗ

That and whoever honours the sacred things of Allah, then that is better for him with his Lord.

(Surah Hajj. 30)

Between the limits of halal and haram, some things are neither halal nor haram. These objects are called doubts. The seeker needs to avoid them. Rasool Anwar ﷺ said! Abandon those matters which cast doubt and adopt those which are beyond doubt. (Tirmidhi Sharif)

Hazrat Wabsa Bin Mabad (RA) asked the Holy Prophet (ﷺ) about good deeds and sins, and he (ﷺ) said! O Wabsa, you have come to ask what is good and what is

sin. I said yes, Holy Prophet (ﷺ)! Hearing this, he slightly slapped his hand on my chest and spoke! Ask your heart. The Prophet ﷺ repeated these words three times and then said! Goodness makes the heart content and brings peace, and sin creates confusion in the soul and knocks in the heart, even if people give a fatwa for its justification.

The Sufia karam always took care of the fear of Allah because it creates piety. For example, a Muslim must avoid the prohibited and forbidden, but piety requires avoiding even doubtful things. The Prophet ﷺ said that a person cannot become a pious person until he avoids the fear of sinning. (Ibn Majah, Tirmidhi Sharif)

Hazrat Abdullah bin Nu'man (RA) says: I heard the Messenger of Allah (ﷺ) saying!

Verily, the halal and haram are clear, and there are some suspicious things between them; most people do not know them. So, the one who avoids doubtful things has saved his religion and honour, and the one who indulges in uncertain things has gone into the forbidden. He is like a shepherd who grazes his cattle around a (forbidden) pasture. Be aware that every king has a pasture, and Allah's pasture is His prohibited things. Beware! There is a piece of flesh in your body; when it is corrected, the whole body is fixed, and when it is corrupted, the entire body is corrupted. Know that it is the heart (Qalb).

(Bukhari and Muslim)

In Tasawwuf, there is much emphasis on reforming the heart. This hadith also proves that protecting oneself from doubtful matters is essential for improving the heart. That is why Sufia always avoids abominations. Because even the slightest density in the heart makes its purity dirty, it must be taken care of all the time for self-purification. That's why the Holy Prophet (ﷺ) said that actions will be reformed only by reforming the heart.

Hazrat Yahya bin Muaz (ra) says! "Wara" is of two types. One is the external vow that his physical movement should be for Allah's pleasure, and the other is the inner vow that nothing but Allah can enter the heart.

There are three classes of Ahl-e-Wara:

- Those who avoid doubts. These doubts concern the clarity or vagueness of rulings on Halal and Haram.
- This class avoids everything the heart wants to distance itself from and that is distasteful to adopt. This position is attained by those who are trustworthy and the masters of the heart.

- This class belongs to Arifin and Wajideen. Regarding the state of his devotion, Abu Sulaiman Darani (ra) says that devotion means considering everything that takes away from Allah as evil.

3. The place of asceticism (مقام زہد)

The third place of Suluk (behaviour) is asceticism. Its teachings are also found in the Book and the Sunnah. In the Holy Qur'an, the world's life is called delusion. That is the equipment of deception. In it, instructions have been given to take the smallest heart in the world. Its name is Zahid. That is, to develop disinterest in the world, despise it, and not be attracted to it. The believer is not ordered to leave the world, to leave everything and go to the forest, but rather to avoid being confused by its glitter. In Tasawwuf, renunciation of the world or asceticism means that a believer should remain in this world and close himself to Allah. Consider this world as the cultivation of the hereafter. Sow the seeds of goodness in it, and do not prepare the harvest of sin. The world is beautiful and seductive. It has a great capacity to develop sensual desires. Behind which evil forces are working invisibly. The world is a testing ground for the believer. If the time is fixed, it will not be increased, and its result will be revealed after death.

Allah is the Almighty!

وَمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَهْوٌ وَلَعِبٌ ۚ وَإِنَّ ٱلدَّارَ ٱلْأَخِرَةَ لَهِىَ ٱلْحَيَوَانُ ۘ لَوْ كَانُوا۟ يَعْلَمُونَ ( )

And this life of the world is only an amusement and play! Verily, the home of the Hereafter, that is the life indeed (i.e., the eternal life that will never end), if they but knew.

(Surah Al-Ankabut. 64)

The Prophet ﷺ said that when you see a person in the world who is adorned with asceticism and virtue, then get close to him because he will teach wisdom.

The Prophet ﷺ said that you live in this world as if you are a traveller or one crossing a road. (Muskat Sharif)

Hazrat Abu Bakr Siddique (RA) had a pronounced asceticism. It was the demand of the time and the compulsion of the situation that compelled him to bear the burden of the Khilafah. He said many times in his sermons that if someone is ready to take up this burden, he will happily retire. (Rashideen Caliphs)

He used to say, I wish I were a straw of grass that a goat would eat.

Hazrat Hasan (RA) says that I saw Hazrat Umar Farooq (RA) during the sermon, with thirteen stitches attached to his clothes. Hazrat Omar (RA) was at the highest level of asceticism. He used to distribute heaps of booty and get up after shaking off his cloak.

Hazrat Ali (RA) used to work hard in a Jew's garden to earn halal sustenance and often gave charity. The lives of the Companions were a perfect example of asceticism and piety.

It is narrated in Ibn Majah on the authority of Sahel bin Saad al-Saadi (RA) that a man came to the service of the Prophet ﷺ and said, "O Messenger of Allah ﷺ! Tell me such an action that Allah and people will love me if I follow. The Prophet (ﷺ) said, "Be disinterested in the world, and people will love you."

The world is temporary; its residence is temporary, and its possessions are fleeting. Its instability can be well estimated from this statement of the Holy Prophet (ﷺ). He spoke! Compared to the hereafter, this worldly life is like dipping a finger in the sea and pulling it out, and the fish sticks to it. (Sahih Muslim)

A few drops of water are applied with the finger; what is its position in front of the sea? But the reality and status of this world are so much compared to the hereafter, and how unfortunate is the human being who does not see the halal nor think of the haram for the achievement of such a small world and does not fear Allah in his heart? Asceticism holds a high position in Tasawwuf because it is encouraged in the Qur'an and Sunnah.

Hazrat Junaid al-Baghdadi (ra) said that asceticism is to empty your hands of worldly possessions and protect your heart from evil thoughts.

Imam al-Ghazali (ra) says that the name of craving for the worldly and the hereafter is asceticism. Turning from non-God to Allah is called asceticism.

The Prophet ﷺ once asked Hazrat Haritha رضي الله عنه!

How was your morning? O Harissa! How did you do in the morning

He said I have become a true believer. I said: I woke up in the morning as a pure believer.

Rasool Allah (ﷺ) said! Every right has a reality. What is the truth of your faith?

He submitted. My heart is cut off from the world. For me, gold and stone are equal. It is as if I see the people of Paradise. They are in grace. And I am seeing the people of fire being punished as if I were visiting the throne of my Lord. That is why I have spent the nights in Qiyam and the days fasting.

The Messenger of Allah ﷺ said! You have found the truth, so hold on to it.

Allah says in the Holy Quran!

رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ۙ
يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ( )

Men who neither trade nor sale (business) diverts them from the Remembrance of Allah (with heart and tongue), nor from performing As Salat (Iqamat-as-Salat), nor from giving the Zakat. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection).

(Surah Al-Nur. 37)

Three levels of asceticism are described:

1. Avoid the forbidden. A person should avoid the forbidden and suspicious and seek pure halal.
2. Abandonment of junk in halal items. A person should renounce the world and dislike it. This is because it is disgusting to Allah and not for any other reason, i.e., for the sake of the body or fear of reckoning.
3. Abandoning everything that distracts from the Lord. The servant should abandon the idolatry of Allah, i.e., he should renounce everything except Allah. He should altogether leave the world and turn to Allah. Deny your will and authority. He says honour and humiliation, fame and anonymity, praise and fame, high and low are all equal.

When the servant reaches this position, he attains the position of asceticism, according to the Sufia Karam. He puts aside his intentions and powers. For him, the existence of the world and its inequality become equal. He neither condemns nor praises the globe. He is not happy when he gains the world, and he does not grieve when the world turns away from him. His intention becomes subservient to the plan. He wills and authorizes something by the will and authority of Allah Ta'ala.

Hazrat Abul Hasan Kharqani (ra) says! Religion has nothing to fear from Satan but from two people: one is a worldly, greedy scholar, and the other is an ignorant ascetic.

4. Place of poverty (مقام فقر)

This is the fourth position of Suluk (behaviour). It is taught in the Quran and Sunnah.

Allah Almighty says!

يَٰٓأَيُّهَا ٱلنَّاسُ أَنتُمُ ٱلْفُقَرَآءُ إِلَى ٱللَّهِ ۖ وَٱللَّهُ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ( )

O mankind! It is you who stand in need of Allah, but Allah is Rich (Free of all needs), Worthy of all praise.

(Surah Fatir. 15)

The meaning of this Fuqr is not that poverty and neediness that the believer keeps asking questions in front of everyone, but poverty means being in need only in front of Allah. Detached from worldly hopes, it is poverty (Fuqr). Refer to Allah and trust in Allah. Be free from everything except Allah. When asceticism arises in the believer, its effects appear, and the believer begins to feel the sweetness of poverty. A Fuqr (poor man) does not turn his face to the world because greed and such evil traits do not come close to a believer. The wealth and poverty of the world become ineffective on this Fuqr (poverty). All kinds of needs pale in comparison to his contentment.

Among the Companions of the Prophet (ﷺ) were those who used to spend their days and nights in a state of poverty, in worship and austerity, and self-defence. There was no special provision for food and drink. There was some stipend from Baitul-Mal, but it was insufficient. They used to get two items of clothing very rarely in their lives. For such people, the Holy Qur'an says:

لِلْفُقَرَآءِ ٱلَّذِينَ أُحْصِرُوا۟ فِى سَبِيلِ ٱللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِى ٱلْأَرْضِ يَحْسَبُهُمُ ٱلْجَاهِلُ أَغْنِيَآءَ مِنَ ٱلتَّعَفُّفِ
تَعْرِفُهُم بِسِيمَٰهُمْ لَا يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا ۗ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ( )

(Charity is) for Fuqra (the poor), who in Allah's Cause are restricted (from travel) and cannot move about in the land (for trade or work). The one who knows them does not think they are rich because of their modesty. You may know them by their mark. They do not beg of people. And whatever you spend in good, surely Allah knows it well.

(Surat al-Baqarah. 273)

The number of Companions varied over time. From seven to four hundred were Muhajireen who had no worldly wealth. They used to work hard and wage Jihad, but spent most of their time studying the Qur'an and Sunnah. A shelter was made

in the Masjid for their accommodation. Despite poverty and hardship, they had self-respect and self-control. They did not extend their hand to anyone first and spent their time patiently and gratefully.

Hazrat Ali Hajwari (ra) writes in his book Kashf al-Majoob that one day, the Messenger of Allah (ﷺ) stayed with the Companions of Saffa. He said when he saw their poverty, purity, and Mujahidat of heart! O Companions! Good news to you. The people in my Ummah who possess these attributes and will remain with them will be my friends in Paradise.

Faqr has a very high place in Tasawwuf, and this quality characterizes Sufia.

Hazrat Abu Huraira (RA) narrates that the Messenger of Allah ﷺ said! The poor will go to heaven five hundred years before the rich. It will be half a day there. A poor person does not have enough to meet his needs and feels ashamed even when asking people, and people do not even know his neediness and do not give him anything.

Types of Fuqr (poverty):

1. Those who have nothing of worldly means. They do not demand anything from anyone inwardly. They do not expect to get anything from anyone, nor are they greedy for anything. This is the place of Muqarabin.

2. They have this condition that they don't ask anything from anyone, even if they don't have anything. Do not ask directly or indirectly. If someone gives something, they accept it. They accept it.

3. This is the class that owns nothing. Whenever something is needed, they ask a brother of the same religion. Because they know that their religious brother is like this and will be happy to do it. The Faqir (poor) of this class is sincere in asking their religious brothers to pay, in the case of Ikhlas.

5. The place is patience (مقام صبر)

The fifth position of Suluk (behaviour) in Tasawwuf is patience. Patience is particularly important in the life of the Holy Prophet (ﷺ). There are many verses about patience and those who are patient in the Holy Qur'an, and the teacher of humanity, peace be upon him, has also given a particular teaching about it.

Allah says!

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱصْبِرُواْ وَصَابِرُواْ وَرَابِطُواْ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (٢٠٠)

O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful. (200)

(Surah Ale Imran. 200)

قُلْ يَٰعِبَادِ ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ رَبَّكُمْ ۚ لِلَّذِينَ أَحْسَنُواْ فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۗ وَأَرْضُ ٱللَّهِ وَٰسِعَةٌ ۗ إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ ۝٠

Say (O Muhammad ﷺ): "O My slaves who believe (in the Oneness of Allah Islamic — Monotheism), be afraid of your Lord (Allah) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allah's earth is spacious (so if you cannot worship Allah at one place, then go to another)! Only those patients shall receive their reward in full, without reckoning."

وَقَالَ ٱلَّذِينَ أُوتُواْ ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا ۚ وَلَا يُلَقَّىٰهَآ إِلَّا ٱلصَّٰبِرُونَ (٠)

But those who had been given (religious) knowledge said: "Woe to you! The Reward of Allah (in the Hereafter) is better for those who believe and do righteous good deeds, and none shall attain this except those who are As-Sabirun (the patient in following the truth)."

(اِنَّ اللّٰهَ مَعَ الصَّابِرِينَ)

Indeed, Allah is with those who persevere

The saying of the Prophet ﷺ is!

{اللّٰهم اجعلنی شکورا و اجعلنی صبورا}

O Allah! Make me grateful and patient. (Mishkout Sharif)

There are many types of patience. One is a person's patience for his actions, and the other is that he has no involvement. There are two types of patience in one's actions. One is the work Allah Ta'ala has ordered to do, and the other is patience for that which Allah Ta'ala has forbidden. Patience in what is beyond a person's control is to be patient with the suffering of Allah.

The Messenger of Allah (ﷺ) patiently endured all the atrocities with his family in Shaub Abi Talib and was patient with the misbehaviour of the people of Taif. His holy life was entirely of patience. The Companions also patiently endured the persecution of the infidels and polytheists. Hazrat Uthman Ghani (RA) and Hazrat Imam Hussain (RA) are eternal examples of patience and gratitude.

After poverty, when the love for Allah increases, trials begin. That is because the love of the world leaves the heart through asceticism and poverty. The heart becomes free from worldly luxuries. A spiritual server is obtained. All idols are broken. The love divided in many places is now concentrated in the original place, and the servant's love towards his Creator increases. When love grows, temptation begins.

وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ ۗ وَبَشِّرِ ٱلصَّٰبِرِينَ ( )

ٱلَّذِينَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌ ۙ قَالُوٓا۟ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ ( )

And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabirun (the patient) (155) Who, when afflicted with calamity, say: "Truly! To Allah we belong, and truly, to Him we shall return." (156)

(Surat al-Baqarah: 155-156)

And do not say of those who are killed in the way of Allah that they are dead (they are not dead), but they are alive, but you do not know. And We will test you with some fear and hunger and loss of wealth and lives and fruits, so give glad tidings (of the pleasure of Allah) to those who are patient.

Sufia Karam is a figure of patience and gratitude. When the seeker reaches this position, he shows patience for the world's suffering. He crushes sensual desires. In his heart, the yearning for the love of Hazrat Bilal (RA), Ammar bin Yasir (RA), and Sohaib Rumi (RA) arises. His patience gives him strength, and they become a rock of independence. This is the path of the pious and the place of the close ones.

There are three types of patience:

1. To follow Allah Ta'ala's commands and refrain from what has been forbidden.
2. To be patient for the sake of Allah in sufferings and hardships and to be content with Qaza and Qadr.
3. Believing in the promise of sustenance, generosity, sufficiency, help, and reward in the Hereafter.

6. Place trust (مقام توکل)

This is the sixth position of Suluk (behaviour). The teachings of the Qur'an and the Sunnah have been presented in a very comprehensive manner.

Allah is the Almighty!

وَتَوَكَّلْ عَلَى ٱلْحَيِّ ٱلَّذِى لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِۦ ۚ وَكَفَىٰ بِهِۦ بِذُنُوبِ عِبَادِهِۦ خَبِيرًا ( )

And put your trust (O Muhammad ﷺ) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves;

(Surat al-Furqan. 58)

He said in another place!

وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ( )

And in Allah should the believers put their trust.

(Surah Al-Imran. 122)

Allah's help is with the one who trusts in Him. When a servant trusts his Lord, he becomes a rock of courage and independence even in the face of severe suffering and hardships, and then Allah alone is sufficient for him.

Then he said!

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥ ۚ إِنَّ ٱللَّهَ بَٰلِغُ أَمْرِهِۦ ۚ قَدْ جَعَلَ ٱللَّهُ لِكُلِّ شَىْءٍ قَدْرًا ( )

And He will provide him from sources he could never have imagined. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed, Allah has set a measure for all things.

(Surah Talaq. 3)

The entire life of Prophet Muhammad (ﷺ) was based on trust in Allah. In Makkah life, in the hostilities, tortures, and sufferings of the infidels and polytheists, the Messenger of Allah (ﷺ) relied only on Allah. It was only on Allah's trust to stand three hundred and thirteen unarmed companions in front of a thousand-armed forces.

After the departure of Hazrat Rasool-e-Anwar (ﷺ), the situation became terrible. The hypocrites, polytheist tribes, and Jews were conspiring to overthrow the Islamic government from all sides. At that time, the first Caliph, Syedna Abu Bakr Siddiq (RA), sent the army of Osama bin Zaid (RA) from Madinah only because he trusted Allah. The Companions used to rely on Allah in every situation. There are numerous examples of Saffa companions before us.

Sufia Karam always put their trust in Allah. Even in the most challenging situations, they do not leave the foot of trust and work diligently in their actions. They don't sit idly by, and their sincerity is such that they don't trust their reasons. Because every aspect of the life of the Messenger of Allah ﷺ is in front of them, they have progressed so far in the love of the Prophet ﷺ that they understand the spirit of the Sunnah and follow it. Tawakkul does not mean that a person stops working by trusting in Allah that He is the Sustainer and will provide sustenance; rather, the real meaning of Tawakkul is to perform a task with full planning and effort and leave the results to Allah.

An Arab asked the Messenger of Allah ﷺ!

O Messenger of Allah ﷺ! Should I tie my camel and trust it or leave it untied? Rasool Allah (ﷺ) said! First, connect your camel, then put your trust in Allah.

The Prophet ﷺ said!

اسعوا فان اللّٰه كتب عليكم السعى

Strive. Allah has made it obligatory for you to strive (Musnad Imam Ahmad).

Trust creates courage because the one who trusts understands that profit and loss are in the hands of Allah. Trust enriches the believer's heart. Greed removes greed and selfish desires. The believer prays that

رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ ٱلْمَصِيرُ ( )

Our Lord! In You (Alone) we put our faith, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return,

(Surah Al-Mumtahenah 4)

Hazrat Sahl bin Abdullah (ra) said! A trustworthy person does not question anyone, does not let a questioner go empty-handed, and does not keep anything to himself.

The reality of trust is that man entrusts his affairs to Allah Ta'ala. Be free from the darkness of authority and planning and trust in divine destiny. A servant should be sure that his destiny cannot be changed and that he will get what is in his destiny and not get what is not in his destiny. Thereupon, his heart will find peace and be satisfied with the promise of his Lord.

There are three levels of trust.

- **Primary Level**: Tawakkul. This is the attribute of believers.
- **Middle Level**: Acknowledgment. This is an attribute of Auliya Allah.
- **Extreme Rank**: Assignment. This is an attribute of Muhadeen.

Hazrat Umar Farooq (RA) says that the Prophet (ﷺ) said! If you trust Allah, He will provide for you as He provides for the birds. They leave hungry in the morning and return entirely in the evening. Muhammad bin Ka'b (RA) narrated on the authority of Hazrat Ibn Abbas (RA) that the Messenger of Allah (ﷺ) said! A man who likes to be more respected among people should fear Allah, and a person who wants to be the most selfless should put his trust more in what is in the hands of Allah than in what is in his hands.

7. Place of sacrifice (مقام ایثار)

Self-sacrifice is the seventh place of Suluk (behaviour). Without it, satisfaction is impossible. This is the motto of the benefactors and the forerunner of Allah's pleasure. It is taught in the Quran and Sunnah. The Companions were a practical example of selflessness and charity among themselves. Their lives were adorned with these high qualities. There is a statement about them in the Holy Quran.

وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟
وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ( )

And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nudair), and give them

(emigrants) preference over themselves, even though they needed that. And whosoever is saved from his covetousness, such are they who will be the successful.

(Surat al-Hasher. 9)

إِنَّ ٱللَّهَ يَأۡمُرُ بِٱلۡعَدۡلِ وَٱلۡإِحۡسَٰنِ وَإِيتَآيِٕ ذِي ٱلۡقُرۡبَىٰ وَيَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِ وَٱلۡبَغۡيِۚ

يَعِظُكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ (٠)

Verily, Allah enjoins Al-Adl (i.e., justice and worshipping none but Allah Alone - Islamic Monotheism) and Al-Ihsan [i.e., to be patient in performing your duties to Allah, totally for Allah's sake and by the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner], and giving (help) to kith and kin (i.e., all that Allah has ordered you to provide them with, e.g., wealth, visiting, looking after them, or any other kind of help): and forbids Al-Fahishat' (i.e., all evil deeds, e.g., illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without proper), and Al-Munkir (i.e., all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds), and Al-Baggy (i.e. all types of oppression), He admonishes you, that you may take heed

(Surat al-Nahl. 90)

Hazrat Ibn Abbas (RA) says that justice is to say "La ilaha illa Allah," and "Ahsan" is to worship Allah as if you are seeing Him, and if this is not possible, then Allah is watching you. He should like for others what he wants for himself.

In the Qur'an, the Almighty says!

ٱلَّذِينَ يُنفِقُونَ فِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلۡكَٰظِمِينَ ٱلۡغَيۡظَ وَٱلۡعَافِينَ عَنِ ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ ( )

Those who spend [in Allah's Cause] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves Al-Muhsineen (the good - doers).

(Surah Al-Imran. 134)

The Prophet ﷺ said! None of you can be a believer unless he desires for his brother what he wants for himself. (Sahih Bukhari)

Hazrat Rasool-e-Anwar ﷺ made benevolence, self-sacrifice, kindness, and service to the people the basis of faith. His whole life is an example of this. In the event of Taif, the Prophet ﷺ prayed to those who hit stones. On the occasion of the conquest of Makkah, he even forgave his mortal enemies. Once, a disbeliever

took refuge with the Prophet (ﷺ), and he fed him milk for the night. At night, he spoiled the bed of the Holy Prophet (ﷺ). The Prophet ﷺ cleaned that bed with his own hands. The Companions said we would clean it, but the Prophet ﷺ told me it was my guest, so I should clean it myself.

Isn't this the way of the Sufia Karam? Didn't the Auliya Allah set a practical example of good manners? Tasawwuf teaches selflessness. An older woman was carrying her belongings. Rasulullah ﷺ helped her, took her belongings, and walked with her toward her destination. On the way, the older woman said that there is a person named Muhammad (ﷺ) who goes to him and leaves the religion of his fathers; I am escaping from him. So, you are perfect. Son, you have carried my burden. I advise you not to go to him. Prophet ﷺ said! The Muhammad (ﷺ) you are talking about is me. After seeing the morals of the Holy Prophet (ﷺ), that woman became a Muslim.

These were the morals of the Sufia Karam; thanks to their morals, millions of infidels accepted Islam. Islam has spread in every corner of the world today because of these elders. All this is the grace of these Auliya Allah that we are Muslims today. The Jamaat is the practical example of "*Amr bil Maruf and Nahi an al-Munkir*." It has existed in every age, will remain in every age, and will remain until the Day of Resurrection; the Holy Quran also testifies to this. If we look at the actions of the Companions, who were Sufia during the time of the Prophet (ﷺ), unique events will come to light.

This is the spirit of Tasawwuf, charity, and benevolence. This is what gives satisfaction.

Allah Almighty says!

وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ( )

And Allah loves Al-Muhsineen (the good doers)

(Surah Al-Imran. 148, Surah Al-Maidah. 93)

8. Maqam Raza (مقام رضا)

Reza is in Suluk's eighth position. It is often mentioned in the Holy Qur'an and the Sunnah of the Messenger of Allah (ﷺ).

مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ۖ تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا ۖ سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ ٱلسُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِ ۚ وَمَثَلُهُمْ فِى ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ ۗ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًۢا ( )

Muhammad (ﷺ) is the Messenger of Allah, and those who are with him are severe against disbelievers and merciful among themselves. You see them bowing and falling prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e., of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Tourat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, makes it strong, becomes thick, and stands straight on its stem, delighting the Sowers that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e., all those who follow Islamic Monotheism, the religion of Prophet Muhammad SAW till the Day of Resurrection) and do righteous good deeds, forgiveness, and a mighty reward (i.e., Paradise). (29)

(Surat al-Fath. 29)

وَعَدَ ٱللَّهُ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ۚ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ( )

Allah has promised the believers -men and women - Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allah. That is the supreme success.

(Surat al-Taubah: 72)

جَزَآؤُهُمْ عِندَ رَبِّهِمْ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِىَ رَبَّهُۥ ۚ ( )

Their reward with their Lord is 'Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow, they will abide therein forever, Allah will be pleased with them, and they with Him. That is for him who fears his Lord. (8)

(Surah Al-Baynath: 8)

{ذَاقَ طَعْمُ الْاِيْمَنِ مَنْ رَضِيَ بِاللّٰهِ رَبًّا}

He tasted the taste of faith that agreed to be Lord of Allah Ta'ala (Muslim, Tirmidhi)

Hazrat Umar Farooq (RA) wrote a letter to Hazrat Abu Musa Al-Ashari (RA) that all good is in the will of Allah. If you can achieve this position, do it; otherwise, be patient. Paradise is the most excellent means of attaining the knowledge of Allah and the world. Raza means that the servant's heart bows before Allah's command. When the good servants of Allah ask for pleasure from Allah and remain satisfied with Allah in every situation, then the pleasure of Allah Almighty descends on them as a mercy. Allah also gives the good news of being pleased with them. Achieving the position of satisfaction is the end of Wilayat, because success is achieved there.

When Hazrat Ayesha Siddiqa (RA) saw the abundance of the worship of the Prophet ﷺ, she asked the Prophet ﷺ, Ya Messenger of Allah ﷺ! Why do you work so hard if you are innocent? He spoke! O Aisha (RA), should I not be a grateful servant of Allah? The lives of the Sahabah were lived in obedience to Allah and the Messenger (ﷺ), and they lived day and night in the pleasure of Allah.

Hazrat Ibn Ata Sikandari (ra) says that satisfaction means that the eyes of the heart are on the authority of Allah Almighty. Because the servant knows that his Lord chooses the best for him, he is satisfied. When the soul is pleased with Allah, it submits to Allah and obeys His orders. Confident in His lordship and fully trusting in divinity. Surrenders to its value.

Imam Quashari (ra) says that the Sufia of Iraq and Khorasan differ on whether the "*Raza*" is from the Muqamat (places) or the Ahwal (conditions). People of Khorasan say that "Raza" satisfaction is related to Muqamat (places), and the end of trust is satisfaction (Raza). It means that one can achieve it by working hard. But the Sufia of Iraq believes that "Raza" pleasure is one of the Ahwal (conditions), and the servant's occupation has nothing to do with it, but it affects the heart like other conditions. If the relationship between these two is connected, then it can be said that Raza begins with occupation, as it is among Muqamat, and ends with Ahwal.

Hazrat Muhammad bin Hanif (ra) says there are two types of Raza. One is "Raza Ballah," and the other is "Raza An-Allah." The pleasure of Allah is that we are satisfied with Allah, that He created the whole universe with a plan, and that we are happy with His justice.

According to Sufia Karam, a willing servant is to surrender himself to the Lord and obey His will. It means bowing the head in the court of the Creator of the earth

and the sky and the Lord of death and life and turning to the court of Allah Almighty in poverty and wealth, prohibition and gift, worldly life and the hereafter.

According to Imam Shirani (ra), the seeker must pass through three stages to attain the place of Raza.

First step: The person does not let the difficulties happening to him appear. Please do not complain to anyone, whether a friend or an enemy, and remain contented in every trouble. Count the blessings of Allah Ta'ala.

The second stage: The servant must firmly believe that the troubles and difficulties that come upon him are not devoid of three forms.

1. These sufferings are atonement for his sins.
2. Punishment for past sins.
3. It is a cause of elevation and an increase in virtues.

Third step: For the seeker, the affliction and the blessing are equal. Because he knows that both are from Allah.

It is Allah Almighty Says: قُلْ كُلٌّ مِنْ عِنْدِ اللّٰهِ

Translation: You should say that everything is from Allah. (Surat al-Nisa. 78)

Hazrat Yahya bin Mu'adh (ra) has described four rules for attaining Maqam Raza.

1. He should plead before Allah that if You grant me, I will accept it.
2. Even if it is forbidden, I will agree.
3. Even if you insulted me, I will continue to worship you.
4. If you invite me to your presence, I will attend.

These fundamental realities of Tasawwuf are clearly and comprehensively present in the Qur'an, the Sunnah of the Prophet ,ﷺ and the actions of the Companions. Are these places not the origin of Tasawwuf? Who says Tasawwuf is an afterthought? It is for the propagation and development of Tasawwuf that the Holy Prophet (ﷺ) was sent to the world. This is the book and the teaching of wisdom.

Hazrat Ali Bin Uthman Al-Hajwari (ra) writes in his book Kashf al-Majoob.

Ask the deniers of Tariqat what they mean by denying Tasawwuf. If only the name (the name of Tasawwuf) is rejected, then it is good, and if the meaning is dismissed, then it is left. It is a denial of the complete Shariah of the Prophet ﷺ and all good manners.

Apart from these eight places, some are mentioned, and some are described.

Place of Siddiqiat and Shahadat (مقام صدیقیت و شہادت)

مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأُمُّهُۥ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ ٱلطَّعَامَ ۗ ٱنظُرْ كَيْفَ نُبَيِّنُ لَهُمُ ٱلْآيَاتِ ثُمَّ ٱنظُرْ أَنَّىٰ يُؤْفَكُونَ ( )

The Messiah ['Isa (AS) (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddiqah [i.e., she believed in the words of Allah and His Books]. They both used to eat food (as any other human being, while Allah does not eat). Look how We make the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) clear to them, yet look how they are deluded away (from the truth)

(Surat al-Maida. 75)

وَٱذْكُرْ فِى ٱلْكِتَٰبِ إِدْرِيسَ ۚ إِنَّهُۥ كَانَ صِدِّيقًا نَّبِيًّا ( )

And mention in the Book (the Qur'an) Idris (Enoch). Verily! he was a man of truth, (and) a Prophet.

(Surah Maryam. 56)

Siddiqiat is also a position of Maqam Tariqat and is one of the ranks of Wilayat. Siddiqiat is the name of abandoning all Manhaiyat (things Allah Ta'ala forbade). He who renounces all desires, remembers death, leaves desirable things, turns away from sensual desires, and attains steadfastness.

Shariah is a collection of commands and precepts. The commandments are for the training of the servant so that the ways of his heart are opened, and the veils are revealed, and he attains connection with his Lord. Commands are given by the Creator of the universe to define and clarify the way for man to mark the evil and the nearest way to reach the Lord and conduct the world's affairs in the light of these commands and through his soul. Get divine knowledge.

In contrast, the second part of the Shari'ah consists of prohibitions, meaning that a person should not transgress the limits set by Allah Ta'ala. The things religion has forbidden and ordered us to avoid. The human intellect sometimes accepts readily because it knows that if it transgresses the limits that the Sharia prohibits, then it is at a loss. Because that thing is according to reason, experience, and the knowledge of people. But sometimes, our intellects cannot grasp this reality,

making avoiding it difficult. But we must refrain from what the Sharia has forbidden us. Because religion is not related to human intellect but to divine revelation.

Hazrat Ali Murtaza (ra) says that if religion were related to intellect, Tayammum wiping the socks would be on the lower rather than the upper part. The servant should be steadfast and carry out the command of his Lord.

The highest position of Siddiqiat was achieved by Hazrat Abu Bakr Siddiq (RA). He received a total share of recognition and confirmation. According to the Holy Hadith, Khilat was applied to him. Hazrat Rasool Anwar ﷺ said that his example is like that of Hazrat Abraham (AS). This hadith refers to the position of Khilat, which is obtained by entrusting life, wealth, and children to Allah Ta'ala.

Hazrat Umar Farooq (RA), even though he was following all the divine orders. He went to Hazrat Hudefah (RA)'s house and asked him if he was a confidant of the Messenger of Allah ﷺ and if you knew the names of the hypocrites and their numbers. Look, there is no sign of hypocrisy in me. And if it is, then definitely tell them, then he says: O Amirul Momineen! I do not find any sign of hypocrisy in you. Hazrat Umar (RA) said, "Look with deep eyes." Hazrat Hudefah (RA) cried. Hazrat Umar (RA) also started crying with him. Hazrat Hudayfa (RA) used to call because of the way Hazrat Umar (RA) discussed. Hazrat Umar (RA) used to cry because of the fear that there might be some sign of hypocrisy in him, which he did not know about. He also knew the good news of Allah's pleasure and the attainment of heaven.

Allah is the Almighty!

لَّقَدْ رَضِيَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ

وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا ( )

Indeed, Allah was pleased with the believers when they gave the Bayyah (pledge) to you (O Muhammad ﷺ) under the tree. He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquillity) upon them, and He rewarded them with a near victory,

(Surah al-Fateh. 18)

Allah says in the Quran!

أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ( ) ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ( )

No doubt! Verily, the Auliya' of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden),

and love Allah much (perform all sorts of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve, - (62) Those who believed (in the Oneness of Allah - Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds) (63)

(Surat Yunus: 62-63)

The title of Hazrat Abu Bakr (RA) is Siddique. His position was also "Siddiqiat ".

Siddiqiat: Siddiqiat is that each Prophet (AS) who came after a Prophet has testified his Prophecy; after the Prophet Muhammad (ﷺ), there will be no other prophet had to come; therefore, now the position of Siddiqiat was proposed instead of the Prophet (AS). Thus, the attestation of the Last Prophet (ﷺ) has been confirmed by Siddique-e-Akbar.

Hafiz Ibn Qayyam (ra) says that Siddique has surrendered his heart to every aspect of the Messenger of Allah (ﷺ). He is subject to the messenger, his knowledge, belief, present, morality and love, and relationships in all matters. It does not have to be desirable for its own sake or for explicit benefits. Do not wait for the discovery (Kashf and Ilham). (Madarij Al-Salekin)

Hazrat Shah Waliullah Muhaddith Dehlvi (ra) also described some peculiarities and symptoms of Siddique-e-Akbar. As for the right which descends to the Prophet, he sacrifices for his life. Because of right love, he does not oppose anything in it. The revelations and theories of the revelation occur through the Prophet's spirit and mirror Siddique's soul. All these signs were found in Hazrat Abu Bakr Siddique (RA). Therefore, after the Prophet, no one deserves the blessings of the Prophet or the share of Prophethood. (Hujja-tul-Baleghah)

There is nothing in any position between Prophecy and (Siddiqiat) Sacredness. The Quran also supports it. The Hadiths also show a place of Siddiqiat after the Prophethood.

Maulana Abu-ul-Kalam Azad (ra) described this in his words! Mirrors are also thousands, and they are miraculous for their ability to reflect. Still, due to density and rust, they do not accept the image immediately and need a tendency. Then there are various varieties of rust, densities, and degrees of grossness. A mirror is cleared quickly; sometimes, someone's rust has reached the point where it's no longer possible to clean. According to Abu Bakr Siddique (RA), a clean and pure mirror is accepted at first glance. It was Siddiqiat, which was called after the beauty of Prophethood was seen.

(واللّٰہ ما ھٰذا بوجہ کذاب)

Wa-Allah, this is not the face of liar

Maulana further says! The power of Prophethood should be considered Siddiqiat, an act of explanation for the people. Therefore, the first party with each prophet is the Siddiqiat. And so on, every divine right and every discovery of reality has always had a group of companions who have the right to recognize the right at first sight and find out the facts. The nature of Siddiqeen is appropriate, as it demands iron magnetism. Even though the weak eye can see when things come precisely in front. Or the sunshine is too high.

(Siddique Akbar – Hafiz Azhar Mahmood)

Place of love (مقام محبت)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ مَن يَرۡتَدَّ مِنكُمۡ عَن دِينِهِۦ فَسَوۡفَ يَأۡتِي ٱللَّهُ بِقَوۡمٖ يُحِبُّهُمۡ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلۡمُؤۡمِنِينَ أَعِزَّةٍ عَلَى ٱلۡكَٰفِرِينَ يُجَٰهِدُونَ فِي سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوۡمَةَ لَآئِمٖۚ ذَٰلِكَ فَضۡلُ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ

( )

O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love, and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never fear of the blame of the blamers. That is the Grace of Allah, which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.

(Surat al-Maida. 54)

قُلۡ إِن كُنتُمۡ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِي يُحۡبِبۡكُمُ ٱللَّهُ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۗ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ( )

Say (O Muhammad ﷺ to mankind): "If you (really) love Allah, then follow me (i.e., accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful." (31)

(Surah Al-Imran. 31)

Hazrat Abu Huraira (RA) narrates that the Messenger of Allah ﷺ said! "When Allah Ta'ala begins to love a servant, He says to Hazrat Jibreel (peace be upon him) that I have made such and such a servant my beloved, you should also love him, so Hazrat Jibreel (peace be upon him) loves him and at the same time announces

to the heavenly beings that Allah is loving such and such a person. If you also love him, they also start to love him. And when Allah Ta'ala is angry with a servant, He says to Hazrat Malik (the manager of hell) that I think that the Holy Prophet (ﷺ) said the same thing about Allah's displeasure as he did about love.

(Bukhari and Muslim)

Allah's love for his servant means Allah intends to give him a special reward, as Allah's mercy means He rewards the servant. This shows that mercy is different from intention, and intention is different from mercy. Therefore, Allah intends to award the servant "Mercy." And when Allah Ta'ala blesses him with His nearness and gives him a high place, He calls it "love."

Allah's love for a servant is the state that arises in a servant's heart that cannot be described by text and words. This is the condition that makes the servant worship Allah. It forces you to give priority to Allah's pleasure over your pleasure. The servant does not have patience. It creates a relationship with Allah to the extent of madness. He does not allow himself to be chained without the remembrance of Allah and wants the servant always to remember Him from the heart.

Imam Ahmed bin Hanbal (ra) narrated from Hazrat Muadh bin Jabal (RA) that the Messenger of Allah (ﷺ) said! O Allah! I ask You to do good, forsake evil, and love people with low incomes, and I ask for Your mercy and forgiveness. Call me to your court without any trial when you intend to take a step. I ask You for Your love and the love of Your loved ones and for actions that bring us closer to Your love.

Ibn Sariyah (ra) narrates that the Messenger of Allah ﷺ used to pray with these words. O Allah! Make your love more beloved than my life, hearing, sight, and family.

Love is the soul and source of Tasawwuf, and Islam is based on love. This is the axis of the lights and manifestations of Islam.

Allah is the Almighty!

وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ ۖ وَٱلَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا لِّلَّهِ ۗ وَلَوْ يَرَى ٱلَّذِينَ ظَلَمُوٓا۟ إِذْ يَرَوْنَ ٱلْعَذَابَ أَنَّ ٱلْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ ٱللَّهَ شَدِيدُ ٱلْعَذَابِ ( )

And among mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe love Allah more (than anything else). If only those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is Severe in punishment.

(Surat al-Baqarah. 165)

Sufia Karam has different opinions about the (Hal) state or place (maqam) of love. Imam Tusi (ra) says that love is a state (Hal), not a place (Maqam). According to them, there are three levels of love.

1. Love of the people.
2. The love of the righteous.
3. The love of Siddiqeen and cognizant.

The love of the people arises from Allah's goodwill and kindness to them. The proof of this is the blessed saying of the Messenger of Allah (ﷺ) that it is the nature of the hearts that they love someone kind to them, and if someone is with them. They hate it if they abuse them.

The love of the righteous and the truthful is born in the heart when the heart is attracted to the greatness, grandeur, knowledge, and power of Allah Ta'ala.

The love of Siddiqeen is cognizant. This love is born in the heart when the love of Allah is without cause or reason.

According to Sheikh Shahabuddin Suhrawardy (ra), love is both a present (Hal) and a place (Maqam). He says that there are two types of love.

1. Common love. 2. Special love

He states in his book ʺAwarif al-Maarif ʺthat some scholars have included love in spiritual places. In such a case, it refers to the shared love involving human effort and planning.

Special love. The observation is born from the soul, and the insensibility is taken from this love. This is a favour from Allah to the servant. It is related to circumstances because it is only a gift from Allah. There is no intervention in planning and effort. The believers humble these people according to the saying of Allah Ta'ala because the righteous lover humbles himself in front of the beloved and his favourite people.

While describing the reality of love, Qutb-ul-Iqtab, Imam Abu Al-Hasan Shazli (ra) says that real love keeps his heart free from anything other than Allah and stands as a guard at the heart's door. Defends against Satan and his whispers, against the self and its desires, against various diseases.

Hazrat Ibn Ata Sikandari (ra) says that a true lover is one whose heart is not dominated by anyone other than his beloved, and he has no will other than the will of the beloved.

When the servant attains pure monotheism and knowledge, the servant's heart is filled with love. When a servant reaches the position of love, the devil leaves his heart, and that servant is protected from his worries, as Allah Ta'ala says.

إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ إِلَّا مَنِ ٱتَّبَعَكَ مِنَ ٱلْغَاوِينَ ( )

"Certainly, you shall have no authority over My slaves, except those who follow you of the Ghaween (Mushrikun and those who go astray, criminals, polytheists, and evil-doers)

(Surat al-Hijr. 42)

Attributes of Lovers:

According to Hazrat Junaid Baghdadi (RA), a True lover always remembers his Lord and never neglects Him. He is not guilty of neglect and laziness in paying his duties and obligations. When the servant attains this position, the veils are revealed to him, and he becomes a worshiper in his actions and renunciations, sleep, and wakefulness.

According to Sufia, the means of attaining love is to remember Allah and use His Oneness, so Tawheed purifies the heart from carnal desires, such as hatred, envy, and the whispers of Satan. Monotheism becomes a shield between the soul's desires and the servant's. When the heart is devoid of lust and free from carnal desires, the heart is the home of the Lord's love.

Hadith Qudsi. Allah says:

مَا وَسَعْنِیْ اَرْضِیْ وَ لَا سَمَائِیْ وَلٰکِنْ وَسِعِنِیْ قَلْبُ عَبْدِیَ الْمُؤْمِن

I can neither rest in the earth nor the sky but relax in the heart of a believing servant.

Love is a passion that makes every difficulty easy. Such a person sleeps when sleep dominates, eats when hungry, and speaks when needed. He continually admonishes himself. Restrains oneself from going towards forbidden things. He also advises others and likes solitude. He fears disobedience to Allah Ta'ala but is satisfied with Qaza and Qadr. He prefers the order of Allah Ta'ala. He humbles himself to Allah and spends all his efforts in the love of Allah. He always does that, which is a means of reaching Allah Ta'ala. Appreciation from servants is not like. He recites Nawafil frequently in the love of Allah Ta'ala just for His pleasure and attains the closeness of Allah Ta'ala.

Place of Mercy (مقام رحمت)

Allah says!

مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ۖ تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا ۖ سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ ٱلسُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِ ۚ وَمَثَلُهُمْ فِى ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ ۗ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًۢا ( )

Muhammad (ﷺ) is the Messenger of Allah, and those who are with him are severe against disbelievers and merciful among themselves. You see them bowing and falling prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e., of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Tourat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, makes it strong, becomes thick, and stands straight on its stem, delighting the Sowers that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e., all those who follow Islamic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e., Paradise). (29)

(Surah al-Fateh. 29)

Mercy has great importance and glory in Islam. Islam teaches its followers mercy; therefore, mercy is a position the seeker attains through hard work and sincerity.

The Messenger of Allah ﷺ said! The example of the Muslims is like a body in mutual love and mercy and kindness, that when one organ suffers, the whole body becomes a participant in sickness and awakening.

(Sahih Muslim. Musnad Ahmad)

It is a blessed saying of the Messenger of Allah (ﷺ) that the work done with gentleness will produce goodness and beauty, while the job done with severity will become ugly and defective.

In another place, he said that Allah is gentle and likes gentleness and gives things to gentleness that are not provided to harshness. (Sahih Muslim)

Umm al-Mominin Hazrat Aisha Siddiqa (RA) says that the Messenger of Allah ﷺ said! Verily, Allah is Gentle (Merciful) and likes gentleness.

(Sahih Muslim. Kitab Al-Bar wa al-Salat)

It is narrated from Hazrat Abu Huraira (RA) that the Messenger of Allah (ﷺ) said! A person who hides a person in this world, Allah will cover him on the Day of Judgment. (Sahih Muslim)

The location of fear (مقام خوف)

In the Qur'an-e-Hakim, the Almighty says:

وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ ( )

But for him who fears standing before his Lord, there will be two Gardens (i.e., in Paradise).

(Surat al-Rahman. 46)

Hazrat Ayesha Siddiqa (RA) narrated that once I asked the Messenger of Allah (ﷺ)! O Messenger of Allah ﷺ!

وَٱلَّذِينَ يُؤْتُونَ مَآ ءَاتَواْ وَّقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَٰجِعُونَ (٠)

And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities have been accepted or not) because they are sure to return to their Lord (for reckoning). (60)

(Surah Al Mominun – 60)

Does this verse mean a person who steals, commits adultery, and drinks alcohol? Rasool Allah (ﷺ) said! No. Instead, it refers to a person who fasts, prays, and gives charity in the way of Allah but fears whether Allah will accept it.

Imam Quashari (ra) says that fear is related to the future because a person is always afraid that some trouble may befall him or that something dear to him may be taken away, and both of these are related to the future. The meaning of fearing Allah Ta'ala is that a servant should fear the punishment of Allah in this world and the Hereafter and do what Allah Ta'ala has enjoined on His servants. Allah Ta'ala says it.

إِنَّمَا ذَٰلِكُمُ ٱلشَّيْطَٰنُ يُخَوِّفُ أَوْلِيَآءَهُۥ ۖ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ ( )

It is only Sheitan (Satan) that suggests to you the fear of his Auliya' [supporters

and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad ﷺ), so fear them not, but fear Me, if you are (true) believers.

(Surah Ale Imran. 175)

يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۝٥٠

They fear their Lord above them, and they do what they are commanded
(Surat al-Nahl. 50)

رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ۙ

يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ( )

Men who neither trade nor sell (business) diverts them from the Remembrance of Allah (with heart and tongue), nor from performing As Salat (Iqamat-as-Salat), nor from giving the Zakat. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection).

(Surah Al-Nur. 37)

The Messenger of Allah ﷺ said!

أَعْرِفُكُمْ بِاللّٰهِ وَاَخْوِفُكُمْ مِنْهُ

I am the one who has the most knowledge of Allah and the one who has the most fear of Allah.

Fear It demands hope.

It is narrated from Hazrat Anas (RA) that the Messenger of Allah (ﷺ) said! You would laugh less and cry more if you knew what I know.

There are three types of fear:

1. Fear (خوف) 2. Fear (خشیت) 3. Awe (ہیبت)

1. Fear (خوف)

Ordinary people are afraid of Allah's wrath and punishment. The reason for being informed about the glory of Allah Ta'ala is that fear falls on them.

2. Fear (خشیت)

These servants are afraid of being away from Allah Ta'ala and deprived of special knowledge.

3. Awe (ہیبت)

Regarding this group, Sahl bin Abdullah (ra) says that if even one particle of the fear of God-fearing servants is distributed to the whole world, it will become a means of salvation for them. There is no tenderness left in them.

Location of please (مقام رجاء)

Allah says!

قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ۖ فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا

وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا (٠)

Say (O Muhammad ﷺ): "I am only a man like you. It has been revealed to me that your Ilaha (God) is One Ilaha (God — i.e., Allah). So, whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." (110)

(Surah Al-Kahf. 110)

The heart's attachment to something soon attained is called "Rajaa." Fear is related to work in the future tense.

Hadith Qudsi. O, my servant! When you worship Me and hope in Me. If you do not associate anyone with me, I will forgive all your sins. If you bring as many sins and mistakes as the whole earth, I will welcome you with the same forgiveness and forgive you, and I do not care about anything.

According to Imam Tusi (ra), there are three types of Rajaa.

1. Please Allah
2. The hope of Allah's vast mercy
3. Hope of Allah's reward

The hope of Allah's vastness and mercy and His reward belongs to the believer who hears the mention of the favours of the Lord and puts hope in His presence. He knows that generosity, grace, and kindness are among the attributes of Allah Ta'ala. Therefore, his heart turns towards his favourite things with the confidence of grace. "Reja fi Allah" is the position of a servant who holds the position of "Reja" and does not ask Allah for anything other than His Self.

Imam Quashari (ra) says that the heart is attached to a beloved object that will be obtained in the future. There is a difference between hope and wish. Desire leads to laziness. A wisher does not take the path of hard work and effort. On the contrary, a wisher is the opposite.

Imam al-Ghazali (ra) says that the attraction of desire leads to goodness. When a person attains these places, they become guides for them. Allah's bounties and revelations are showered on him, and he becomes a pure servant of Allah after passing through the stages of fear, hope, and asceticism.

Hazrat Anas bin Malik (RA) narrates that the Messenger of Allah ﷺ said! Allah Almighty will speak on the Day of Judgment! Take him out of hell whose heart had faith equal to a grain of barley. Then it will be ordered to take him out of hell who had faith as much as a grain of rye in his heart. Then the order will be!

I swear to your honour and glory! I deal with a non-believer; I will not deal with a person who believes for a moment in the night or the day.

(Rasala Qushairiyah p. 189)

Place of faith (مقام یقین)

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ( )

Surely! In this are signs, for those who see (or understand or learn the lessons from the Signs of Allah). (75)

(Surah al-Hijr: 75)

وَفِي ٱلْأَرْضِ ءَايَٰتٌ لِّلْمُوقِنِينَ (٠)

And on the earth are signs for those who have Faith with certainty, (20)

(Surah al-Zariyat. 02)

Allah Ta'ala has described three types of belief in His book.

- Knowledge of certainty (علم الیقین)
- Ain Al-Yaqeen (عین الیقین)
- Righteousness (حق الیقین)

Ilm al-Yaqeen is the knowledge that is obtained by thinking and reasoning. *Ain al-Yaqeen* is the knowledge that a servant receives through Kashf and Faiz-e-Rabani. *Haq al-Yaqeen* is the knowledge that a servant gains from the arrival of Wasal-e-Haq after being freed from soil pollution.

Sheikh Faris (ra) says! Anxiety does not interfere with knowledge. *Ain al-Yakeen* is a knowledge in which Allah has preserved His secrets, and if the knowledge is devoid of the attribute of al-Yakeen, then it becomes doubtful knowledge. When belief is included, the knowledge becomes questionable. Haqq al-Yaqeen is what Ilm al-Yaqeen and Ain al-Yaqeen point to.

In this regard, Hazrat Junaid al-Baghdadi (ra) says that the right of certainty is what a person obtains from its source through research and observes unseen news through it. Just as he follows the visible things with his eyes, he also informs about the unseen, and what he reports should be based on the truth.

(Awarif al-Maarif p. 743)

The Messenger of Allah ﷺ said! Ask Allah for forgiveness, health, and faith in this world and the hereafter.

It is narrated from Hazrat Abdullah bin Masoud (RA) that the Messenger of Allah (ﷺ) said! Do not anger Allah Ta'ala to please someone; do not praise someone else instead of praising Allah's grace. Do not condemn anyone for what Allah has not given you because the greed of a greedy person does not bring Allah's sustenance to you, nor does Allah stop your sustenance by displeasing someone. Allah Ta'ala has kept comfort and happiness in His pleasure and faith and grief and sorrow in doubt and displeasure despite justice and fairness.

Amir bin Qais (ra) says that if the veils are lifted from my face, my faith will decrease because I have believed in the unseen while lifting the veils, which is related to research.

Belief refers to revelation, which has three types.

- The first type is the direct observation achieved on the Day of Judgment.
- The second type includes the revelation received from the heart with true faith and belief.
- The third type of revelation is the revelation of the power of Allah through the miracles of the Prophets and the Auliya Allah through the miracles.
-

Hazrat Abu Abdullah Antaki (ra) said that even a little faith reaches the heart, filling it with light and dispelling doubts. By which the heart is filled with gratitude to Allah, and the fear of Allah is absorbed in that heart.

Hazrat Dhul-Nun Misri (ra) says three things are signs of faith.

1. Meeting people less in life.
2. If people give some donations, don't praise them.
3. If they stop giving, then stop doing their evil.

Place of worship (مقام عبودیت)

It is Allah Almighty who said in the Quran!

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ( )

And I (Allah) created not the jinn and mankind except that they should worship Me (Alone).

(Surat al-Zariyat. 56)

Ibn Ata Sikandari (ra) says that the most excellent place of worship is Abudiat. The status of the rest of the places is like that of servants, and the proof of its being the most perfect place is this saying of Allah.

سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا ٱلَّذِى بَٰرَكْنَا حَوْلَهُۥ لِنُرِيَهُۥ مِنْ ءَايَٰتِنَآ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ( )

Glorified (and Exalted) is He (Allah) [above all that (evil) they associate with Him]. Who took His slave (Muhammad ﷺ) for a journey by night from Al-Masjid-al-Haram (at Makkah) to Al-Masjid-al-Aqsa (in Jerusalem), the neighbourhood of which We have blessed, so that We might show him (Muhammad ﷺ) of Our Ayat (proofs, evidence, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer.

(Surah Bani Israel. 1)

وَمَآ أَنزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ ٱلْفُرْقَانِ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ( )

and in that which We sent down to Our slave (Muhammad ﷺ) on the Day of Criterion (between right and wrong), the Day when the two forces met (the battle of Badr) - and Allah is Able to do all things.

(Surah Al-Anfal. 41)

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُۥ زَكَرِيَّآ ( )

(This is) a mention of the mercy of your Lord to His slave Zakariyya (Zachariah).

(Surah Maryam. 2)

Hazrat Abu Saeed Khudri (RA) and Hazrat Abu Hurairah (RA) say that the Messenger of Allah (ﷺ) said!

There are seven such people whom Allah Almighty will show mercy to in His shadow at the time when there is no sign of shadow anywhere.

1. A just and fair ruler.
2. A worshiper in youth.
3. Even after leaving the masjid, his heart remains attracted to it.
4. Two people who love each other only for the sake of Allah. If it is such a case that they are together, that is it
1. If you have to separate because of love, then this love will be the basis.
5. A person who remembers Allah in solitude and whose eyes become wet with tears.
6. A person whom a beautiful woman seduces should say that I fear Allah.
7. A person who spends in the way of Allah in such a way that no one knows about it.

(Bukhari and Muslim)

Hazrat Junaid al-Baghdadi (ra) says that when the knowledge of Allah increases, the servant's traces are erased, and his characteristics begin to leave. Then there comes a point where the knowledge of Allah Almighty appears, and the order of Allah is established. (Kitab al-Luma p. 365)

Hazrat Dhul-Nun Misri (ra) says: The position of "Abudiat" is that you remain His servant in all situations, just as He is your Lord in all conditions. It is the best of places, so it is not achieved without renunciation. The servant must entrust all his affairs to Allah.

Four attributes of lordship (Rabubiat) and four characteristics of worship (Abudiat)

1. Man is poor while Allah is rich
2. The servant is humiliated, and the Lord is honoured
3. Man is helpless while Allah is Almighty
4. Man is weak, and Allah is strong and powerful
5.

(Abudiat) Obedience is the name of extreme helplessness. This is the highest rank in the ranks of prophets and Auliya Allah. This is the closest way to Allah. The Messenger of Allah ﷺ said!

انا سید ولد ادم فلا فخر

(I am the chief of the children of Adam (AS), and I am not proud of this).

It means that I am not proud of the leadership, but I am proud of the servitude (Abudiat) given to me by my Lord, and for this servitude, Allah created the universe.

The Holy Prophet ﷺ said! O Allah! We cannot repay your praise. Despite this, the feet of the Holy Prophet (ﷺ) would get swollen from staying in worship for a long time.

In worldly life, there are more trials than blessings. Behind every blessing of Allah, there is a trial hidden. Allah Ta'ala commands His servant to be grateful to Him and to attribute every blessing to the True Creator. Put it to use according to the order of Allah Ta'ala. In the same way, the servant should be patient with every trouble and turn to his Lord for its remedy. Do not suspect anyone else, because the one who can remove this trouble is the one who will reveal it. Among the manners of servitude (Abudiat) is to stand politely in front of your Lord and not exceed the limits set by Allah. Do not engage in science without research; knowledge of the Holy Qur'an's rules is sufficient if you intend to practice it.

Hazrat Abu Bakr Siddiq (RA) was asked about a verse and said he did not know its interpretation. When the questioner expressed his surprise, he said! ״Which sky will shade me and which earth will lift me, ״If I say something about the Book of Allah that is not intended.

Hazrat Ibn Ata (ra) says that if worship is to be seen, it will be seen in the four habits of a servant.

1. Make a promise and fulfill it.
2. Protect the commands of Allah Ta'ala. (Practice yourself and teach others)
3. Be patient with what you don't have.
4. Be content with your current resources. (Do not be greedy for more)

Fana Fi Allah and Baqa Fi Allah (فنا فی اللہ و بقا فی اللہ)

(Annihilation by Allah and Survival by Allah)

After attaining reciprocity (Nisbat), the second highest goal is *Fana-Fi-Allah and Baqa-Fi-Allah*. This is a blessing from Allah. The Almighty Allah bestows it on whomever He wants from among His servants without any means or chain. The narration supports this by stating that Hazrat Khwaja Naqshband (ra) said! I was drawn towards Allah by the grace of the Almighty, and thus I reached Allah. This is also supported by the hadith in which it is said that an attraction from Allah. The grace of jinn and human beings is equal.

Annihilation (فنا)

In the terminology of Tariqat, the seeker forgets everything in the world except Allah. In other words, the Absolute Being of the Supreme Being dominates the external and internal aspects of the seeker in such a way that his existence is no longer valid, and only the fact remains. In this way, the servant should submit to the pleasure of Allah, and his limbs and organs should not do anything against the will of Allah.

Survival (بقا)

The things that were forgotten in the time of destruction (the world and the self) and then returning the seeker to those objects for the fulfillment and guidance of others is called survival (بقا). It is called Baqa, and the condition achieved after Fana al-Fana is called Baqa al-Baqa.

وَاللّٰهُ خَيۡرٌ وَّاَبۡقٰى

There is a reference to survival in Ayat al-Kareema.

The Baqa cognitive relationship of the seeker (Salik) with objects radically differs in quantity, quality, and purpose from the relationship before Fana (annihilation). In this stage, the seeker's attention towards the creatures is optional. In this matter, the pleasure of Allah Almighty prevails, not the personal attraction of the seeker, because in this stage, the seeker attains the position of satisfaction and (ارۡجِعِىۡۤ اِلٰى رَبِّكِ رَاضِيَةً مَّرۡضِيَّةً) is exalted.

Saho and Sukkar (صحو اور سکر)

"Saho" means that a person begins to feel after occultation, and "Sukkar" is said to disappear from feeling when a strong state occurs.

The state of "Sukkur" is, in a sense, superior to the state of "absence" because when the person of Sukkur is not entirely in the state of Sukkur, he is in the state of Bast (بسط), and sometimes in the state of Sukkur, the danger of things disappears from his heart.

غیبت (Absence) is sometimes helpful for worship because the demands of fear dominate the hearts of the worshipers, and hope in غیبت (Absence) and Sukkur is only a distraction to the righteous. So, when the divine beauty opens, the Sufi is in a state of Sukkar. The soul rejoices, and the heart wonders.

(Magazine Qushairiyah p. 130)

It is the decree of Allah Almighty!

وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَٰتِنَا وَكَلَّمَهُۥ رَبُّهُۥ ۚ قَالَ رَبِّ أَرِنِيٓ أَنظُرْ إِلَيْكَ ۚ قَالَ لَن تَرَىٰنِي وَلَٰكِنِ ٱنظُرْ إِلَى ٱلْجَبَلِ فَإِنِ ٱسْتَقَرَّ مَكَانَهُۥ فَسَوْفَ تَرَىٰنِي ۚ فَلَمَّا تَجَلَّىٰ رَبُّهُۥ لِلْجَبَلِ جَعَلَهُۥ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّآ أَفَاقَ قَالَ سُبْحَٰنَكَ تُبْتُ إِلَيْكَ وَأَنَا۠ أَوَّلُ ٱلْمُؤْمِنِينَ ( )

And when Musa (AS) (Moses) came at the time and place appointed by Us, and his Lord (Allah) spoke to him, he said: "O my Lord! Show me (Yourself), that I may look upon You." Allah said: "You cannot see Me, but look upon the mountain; if it stands still in its place, then you shall see Me." So, when his Lord appeared on the mountain, He made it collapse to dust, and Musa (AS) (Moses) fell unconscious. Then, when he recovered his senses, he said: "Glory be to You, I turn to You in repentance, and I am the first of the believers." (143)

(Surah Al-Araf: 143)

Hazrat Musa (AS) fell and fainted despite being a Jalil-ul-Qadr prophet, and that mountain broke and crumbled despite its hardness and strength.

Nafs (Self)

There is a power within man by which he desires something, whether for good or evil. It is called Nafs (self). Both desires for good and evil are related to the Nafs, but the causes of each desire are different. Some are in observation, such as the desire for goodness, advice, good company, etc. And some causes are not observed, such as invoking an angel in the heart to desire good or Satan to do evil. The elders carefully followed the departure by omitting the leave and made it "عزیمت" obligatory upon themselves to renounce "مباحات" Mubahat (permissible). It is not because the desire for arguments is selfishness but because that desire does not lead to sin.

Imam Ghazali (ra) says that in the whole universe, man is not closer to anything than his own Nafs. When, despite being so close, he could not recognize his own Nafs, how else would he recognize other things? If a person identifies himself, consider that he has remembered his Lord. Just as we realize the external parts of our body, such as hands, feet, head, mouth, etc., we must also recognize the internal parts of our body.

Just like when a person is hungry, he eats; when he is angry, he fights; when lust prevails, he marries. Not only this, but one should also know where I have come from and where I will go. For what purpose has Allah sent me into this world? What will be the reward if I do good deeds, and what will be the punishment if I do evil deeds and sins? Some power will call me to account. Suppose a human comes into the world and considers life to be eating, drinking, fulfilling the desires of the Nafs and getting sexual satisfaction. What is the difference between humans and animals if such a life is also for animals? Why did Allah Almighty call man the best creature before the angels? What was the quality due to which man was declared the best among all creatures?

Unless a person knows about the existence of the Nafs, how will he recognize its reality? And until you acknowledge its truth, you will not be able to understand its tactics. How can you resist his attacks and temptations if you don't understand his tactics? When a person does not understand his own Nafs and does not recognize its tricks and mischief, it is tough for him to remember Allah.

Allah Ta'ala has created the Nafs (soul) so that it is opposed to good and immediately attracted to evil. Laziness and sensuality are its characteristics, and it is the order of Allah that the Nafs should be kept away from it. Sometimes, you have to be tough and occasionally soft to improve yourself. Sometimes, it has to be explained through words and actions because it is in his nature to become a seeker when he sees the benefit in something. Even if one has to bear laborious work, He takes it all. It is only necessary to remove it from the dream of negligence.

Then, he accepts the truth. The best remedy for this is frequent remembrance of Allah. Allah Almighty said!

يا يها الذين آمنوا اذكرو الله ذكراً كثيراً*

Oh, those who believe, remember Allah a lot.

If the Nafs is explained well, it accepts the influence. To keep the Nafs right, it has to be closely and constantly monitored. With the slightest negligence, it becomes rebellious again. He starts putting off good deeds; he does not know when death will come. Therefore, if a person does not prepare for death, what would be more stupid and ignorant than that?

O Nafs! So, you live in sins and disobedience to Allah's commands all day. If you think that Allah is not watching you, then you are a disbeliever. And if you believe that Allah is watching but cannot do anything, then this is an even more significant misunderstanding and a greater crime. So, fear the wrath of Allah and do not invite His wrath. If anyone thinks he will suffer the punishment of hell, he should first put his finger on the candle wick and test it. If he cannot bear it, then know that the fire of hell is thousands, millions of times hotter and more painful than this. It should always be kept in mind that Allah will punish every sin. If he thinks it is not so, he denies the Holy Quran and one hundred and twenty-four thousand prophets (AS).

O Nafs! If you say that Allah will not punish me, that He is Forgiving, Merciful, and Generous, then think that Allah is Mighty and Angry. Thousands of people, millions of people, are caught in hunger, disease, toil, and suffering. Will all their sufferings go in vain? One cannot reap a harvest without sowing the seed. In reality, the greed of the world covers the eyes. Nafs makes thousands of tricks and excuses. If today, the Nafs cannot bear even a little hardship, how will they take the pain and humiliation of the torment of hell? While the toil here is temporary, the punishment there is eternal. The Nafs always say Yes, I will repent. If you die before you, do it; you will have nothing but regret. To say that after today, I will repent tomorrow, and, in this ignorance, he continues to repent tomorrow until he reaches the brink of death. If the wicked Nafs are not kept in austerity and hardship for some time, it will not improve.

In the same way, to get knowledge, one has to go through the stages of hard work and discipline. Youth, strength, and health should be preferred over old age, weakness, and disease. Otherwise, there will be regret. If one wants to go on a worldly journey, one makes all kinds of preparations in advance so that there is no difficulty on the journey and no one needs anyone in the foreign country they are going to. But there is no preparation for the goods of the Hereafter, whether he

has what he needs or not. If not, then there is death. Man's good deeds do not benefit Allah Ta'ala, nor do man's sins harm Allah Ta'ala, whatever is for the benefit and loss of man.

Mahbub-e-Subhani Hazrat Sheikh Abdul Qadir Jilani (ra) says not to support the Nafs, desire, or follow anything else. You will find a treasure from Allah that will never perish, and guidance will come to you from Allah, after which there will be no misguidance. So, turn away from your sins and run to your Lord. When you repent, your outward appearance and inwardness should also repent. Repentance changes a person completely. Take off the clothes of sin. Be honest with Allah by repenting. All this is a concern of Nafs and nature.

Duaa

Allah is the Almighty!

ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُعْتَدِينَ ( )

Invoke your Lord with humility and in secret. He likes not the aggressors. (55)

(Surah Al-Araf: 55)

It was narrated from Anas bin Malik (RA) that the Messenger of Allah (ﷺ) said!

اَلدُّعَاءُ مُخُّ العِبَادَةِ

Prayer is the substance of worship.

This prayer is the key to seeking Allah Almighty's help with our needs. The path of Allah is a source of comfort for those who are hungry. It provides refuge to the begging, the breath of comfort. Allah is angry with those who do not ask Allah Almighty.

Hazrat Sahl bin Abdullah (ra) says! When Allah created the creation, He told them to keep talking to Me secretly. If that is not possible, keep looking at Me, listening to Me, coming to My door, and, if that is not possible, keep presenting your needs.

A servant should not allow himself to remain oblivious in the presence of Allah in the state of supplication, and it is also necessary to keep an eye on his condition. If there is a desire to pray at the time of prayer, then one should pray again and again, but if there is a state of suffocation, hatred, and constipation in the heart, then one should not pray at that time, but one should seek forgiveness. The

condition for the acceptance of a dua is that the sustenance of the supplicant should be halal, and the business should be pure.

One etiquette of dua is that the heart should be in total concentration during dua; one should not make dua negligently. The Messenger of Allah ﷺ said! Allah Almighty does not accept the supplication of those who pray in ignorance. (Jama Tirmidhi)

It is mentioned in a hadith that when a servant whom Allah loves supplicates to Allah, Allah says to Jibreel (peace be upon him) do not fulfill his need yet, because I want to hear his voice. O Gabriel! Fulfill my servant's need; I don't like to listen to his voice. (Ibn Majah)

Meditation (مراقبه)

وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَّقِيبًا ۝

And Allah is Ever a Watcher over all things. (52)

(Surah Al Ahzab – 52)

مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ۝

Not a word does he (or she) utter, but there is a watcher by him ready (to record it). (18)

(Surah Qaaf – 18)

أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَىٰهُمْ وَأَنَّ ٱللَّهَ عَلَّٰمُ ٱلْغُيُوبِ ۝

Know they not that Allah knows their secret ideas, and their Najwa (secret counsels), and that Allah is the All-Knower of the unseen. (78)

(Surah At Taubah – 78)

يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ۚ وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ۝

He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allah is the All-Knower of what is in the breasts (of men). (4)

(Surah Taghabun – 4)

A person in a state of love sees the rewards given by Allah with the eyes of his insight. He finds his real God (Allah) always present in his heart. One feels His blessings, instructions, and eternal love in the heart. A servant with such qualities does not doubt that he loves Allah Ta'ala.

The closest way to the Naqshbandiya chain of knowledge is attention and meditation. The seeker (Salik) should shift his mind towards the Name of Allah. Let him shape his form and protection in his mind, and give him a place with meaning in the Qalb (heart) with his strength and understanding. Always maintain this austerity.

The literal meaning of meditation (Muraqabah) is to think and contemplate. In Tasawwuf, the seeker is convinced that Allah knows all his circumstances and always watches over him.

Meditation is the root of all good deeds, and a person can reach this stage when he is done with accounting (keeping account of the Nafs) and taking account of his past actions. At that time, he has to correct his condition, walk firmly on the path of truth, take care of the heart between himself and Allah, breathe according to the will of Allah Almighty, and keep Allah Almighty in front of him in every situation. Close to his heart and aware of his condition. He sees his actions and listens to what he says. A person who neglects all these matters cannot even reach the initial ranks of *Wasal*. It is far-off to get the facts of nearness to Allah Ta'ala.

There are three levels of meditation:

- **The first** level is that the seeker believes in his heart that Allah is aware of his inner state and that evil whispers do not pass. He found Allah Almighty present everywhere and avoided carnal desires.

- **The second** level is to divert attention from the world, to focus only on Allah, and to think of no one but Allah in the heart.

- **The third** level is that the aspirant wishes, in meditation, to Allah Almighty that Allah Almighty be the watcher of all his deeds.

Accountability (محاسبه)

Thinking about your actions from when you get up in the morning until you go to sleep at night, giving thanks for worship and asking for blessings, and regretting your shortcomings and inappropriate actions is called Muhasebah.

Undoubtedly, one of the best ways to avoid sins and do many good deeds is to meditate on one's deeds with perseverance. A Muslim who adopts this best habit and does self-accountability daily will automatically improve his speech and character. It can be inferred from the fact that it has been regularly encouraged in the Qur'an and Hadith,

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلۡتَنظُرۡ نَفۡسٞ مَّا قَدَّمَتۡ لِغَدٖۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ ( )

O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allah. Verily, Allah is Aware of what you do. (18)

(Surah Al Hasher – 18)

It is said in this verse: "Account for yourselves, before you are accounted for, and consider how many good deeds you have accumulated to present before Allah Almighty on the Day of Resurrection." This verse shows that one hour of contemplation is better than many remembrances. Thinking about one's actions is a perfect practice, and this is meditation.

The Ahadith of the Noble Prophet (ﷺ) have repeatedly advised the desire to account for one's deeds.

Rulings regarding Ahtisab (contemplation)

- » He said: When you want to do something, think about its outcome. If it is good, do it; if its result is wrong, then refrain from it.
- » For a wise man, there should be an hour in which he considers his soul.
- » (In the Hereafter) Contemplation for an hour is better than sixty (60) years of worship.

Benefits of self-reflection

From the blessed verse, its commentary, and the sayings of the Prophet (ﷺ), it is clear that in our religion, there is a great encouragement to do self-reflection because, through self-reflection, a person avoids sins. Self-reflection makes it easy to do good deeds. Due to self-accountability, the mind is made to observe Allah's rights and servants' rights. Due to self-reflection, the fear of Allah is awakened in the heart. * Because of self-reflection, a person's appearance and inner beauty are created. Due to self-reflection, the mind is formed to follow in the footsteps of the righteous servants of Allah. * Due to self-reflection, good habits are formed.

Mujahida (مجاہدہ)

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

That is, those who bear hardships in our way, we give them closeness and reward

That is, they will definitely show the way to heaven.

The Messenger of Allah ﷺ said! A mujahid fights with his soul in obedience to Allah Ta'ala. (Bayhaqi and Mishkout Sharif)

Mujahida is the practice and habit of opposing the self (Nafs), stating that the desires and wishes of the self (Nafs) should be subdued compared with the pleasure and obedience of Allah Almighty. The purpose of Mujahida is not to trouble the self (Nafs) but to accustom the self to work hard and to get out of the habits of comfort.

Mujahida is of two types: accustoming oneself to physical exertion and controlling one's emotions.

Hazrat Hasan Quazar (ra) says that Tasawwuf is based on three things.

- » ''قلتِ طعام'' Lack of food: Do not eat unless you are in a state of starvation.
- » ''قلتِ منام'' Qalat-e-Manam: Avoid sleeping until sleep dominates.
- » ''قلتِ کلام'' Shortness of speech: Don't talk unnecessarily.

Mujahida-e-Nafs depends on removing oneself from desirable things and always acting against one's desires. There are only two things that prevent the Nafs from

doing good deeds. One is to fall into sensual desires, and the other is to stop worshiping.

When the Nafs, in a state of rebellion, wants to act according to its desires, give it the reins of piety. (i.e., put the fear of Allah on the restriction). If he insists on opposing the religion, force him to go against his wishes. When he gets angry, watch him; he needs to maintain good manners during the confrontation. After all, this can break his pride and gently extinguish his fire. And when this Nafs seeks the justification of modesty, then explain its virtues and show it by adorning it. It is necessary to punish such a Nafs. He needs to be punished with humiliation that diminishes his value. His essential deficiency should be revealed, and his evil deeds could be detected.

Companionship (صحبت)

یک زماں صحبت با ولیاء　　بہتر از صد سال طاعت بے ریا

The Messenger of Allah (ﷺ) said that the love of Allah becomes obligatory for four types of people.

1. Lovers for the sake of Allah.
2. Those who sit next to each other for the sake of Allah Ta'ala.
3. Those who meet each other for the sake of Allah Ta'ala.
4. Those who spend on each other for the sake of Allah.

A perfect murshid loves, sits, meets, and spends with a murid for the sake of Allah. If you do not get the love of Allah Ta'ala because of perfect guidance, then why did the Messenger of Allah (ﷺ) say that love of Allah Ta'ala is obligatory? The position the Sahabah Karam held was due to companionship, not to Mujahida, Zikr, and Azkars. However, he used to do Mujahida, Zikr, and Azkars as well.

Today, the companionship of Rasulullah (ﷺ) is not found, but the vicegerent of Rasulullah (ﷺ), i.e., the perfect guide, is found except by finding. If we do not relate to Murshid Kamil, we will get caught in the traps and tricks of Satan.

Satan has two types of tricks. Dark and light. Light tricks are more dangerous. Murshid Kamil gets to know the tricks of light, so the allegiance and companionship of Murshid Kamil are paramount.

The Eternal (عالم امر)

The manifestation of the عالم امر came from the Word of Allah "KUN" as it is in the Ayat al-Kareema:

إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ( )

Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is!

(Surah Ya Sen. 82).

That is to say, the world of immortality is applied to creatures devoid of substance, quantity, and compositional elements and born only of "Amr-Kun." Such as human souls, angels, Lataef Solely, etc. Alum-Amr is also defined as Alum-Ghaib, Alum Al-Arawah, Alum-Lahut, and Alum-Jaburot, and the combination of all these is called Alum-Mujaridat (Solitude).

The world of creation (عالم خلق)

The realm of Shahadah is where everything comes into being through a cause. (Kitab al-Terefaat. 119)

In short, the creatures created from matter, quantity, and synthesis elements are called creation (عالم خلق), like the four elements and geology, etc. The universe is also defined as the world of causes, the world of bodies, and the world of Alum Nasut, and the name of the combination of all these is the world of materialism (عالم مادیات). The creation of the universe (عالم خلق) consists of matter, which has order and gradualness, and in the creation of which time was spent, as stated in the verse.

{ هُوَ الَّذِىْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِىْ سِتَّةِ أَيَّامٍ }

(He is the One who created the heavens and the earth in six days)

(Surah al-Hadid 4)

It should be clear that the Ayat-e-Kareema;

{أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ}

(Allah for creation and commandment)

(Surah Al-Aaraf: 54)

In this verse, there is a reference to the world of creation and the world of immortality.

Spiritual Knowledge (علم لدنی)

This knowledge is known to the people of nearness through divine teaching and understood through religious understanding, which does not require rational arguments or evidence. Regarding Hazrat Khidr (peace be upon him), Allah says:

وَعَلَّمْنَاهُ مِنْ لَّدُنَّا عِلْماً

Knowledge is from our understanding.

(Surah Al-Kahf)

And gave him his knowledge. Waquf-e-Adadi (وقوف عددی) is the first position of this knowledge.

Acquisition of Spiritual Knowledge:

During Suluk, when the seeker (Salik) is blessed with "مقام اقطاب" (transcendence) and ascendance from the position of the ruler, then he does not need anyone in the pursuit of knowledge, but thanks to the Sharh al-Sadr, springs of wisdom and knowledge spring up in his chest.

Allama Iqbal (ra) says!

جب عشق سکھاتا ہے آداب خود آگاہی
کھلتے ہیں غلاموں پہ اسرار شہنشاہی

When love teaches manners, self-awareness
The secrets of the emperor are revealed to the enslaved people

Hazrat Imam Rabbani (ra) says that Hazrat Khawaja Muhammad Parsa (Quds Sura) writes that the spirituality of Hazrat Khizr (as) is the intermediary in the distribution of knowledge. On the face of it, this seems appropriate for the state of initiation and mediation. Still, the case of High Status is different, as is clearly observed in Kashf, and this feature is also supported by the words narrated by Hazrat Sheikh Abdul Qadir Jilani (Quds Surah). It is said that one day, he was expounding knowledge on the pulpit; at the same time, Hazrat Khizr (as) passed by, and the Sheikh said! O Israel! بیاکلام محمدی بشنو O Israeli! Come here and listen to Muhammad's (ﷺ) words. This text of the Shaykh means that Hazrat Khidr (as) is not one of the Muhammadans but one of the first nations, and if that is the case, then what is the relation of the Muhammadans to them?

(Letters of Imam Rabbani (ra) Office II Maktoob 55)

Descent (نزول)

Turning attention from the creator to the creation is called descent. It is also referred to as "Seer An Allah Ballah" (سیر عن اللہ باللہ). After the ascension of the seeker, turning to the creatures for the fulfillment and guidance of Allah Almighty is called descent (نزول). This time, the seeker is not arrested with the beast, but he is brought back to the place of the heart and ordered to go back by the way you came and bring the other servants to me through that way. This place is an invitation. This type of Salkin is called Rajeen (راجعین)

A sure cure for domestic or personal troubles, diseases and afflictions

Most people are suffering from many problems, such as not being tranquil, being worried, suffering from high blood pressure, heart diseases, and many other diseases, lack of sustenance, difficulties and suffering in business, and not getting married. Worrying about a reason, whether male or female, being worried about debt, not being interested in business or studies, being dominated by anger, hating parents, brothers, dear relatives, etc., not hating sins, attraction towards religion. Not having, being afraid of magic or the evil eye, being disturbed by the wrong environment, not having peace and enlightenment in religion, being so tired of satanic obsessions and useless thoughts that one is inclined towards suicide, etc. This is the best remedy for all of them.

لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

There is no power to avoid sins but the protection of Allah. Obedience to the power of Allah, but with the help of Allah

1. The Messenger of Allah (ﷺ) said! لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ that there is no power and no power except with Allah. There is a cure for ninety-nine disasters. Of which the smallest calamity is trouble. (Mishkout Sharif. p. 202)

2. The Messenger of Allah (ﷺ) said! That is when a servant said,

لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ. Allah Ta'ala answers him by saying that he became a submissive and entrusted his work to Allah. (Mishkout Sharif)

3. The Messenger of Allah (ﷺ) said! لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ. One of the treasures of heaven is treasure. (Mishkout Sharif)

Abstaining from sins and doing worship are among the treasures of Paradise, and reciting لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ in abundance helps to avoid sins and worship.

4. Hazrat Auf bin Malik Ashjai (RA) said to the Messenger of Allah (ﷺ) that I am suffering from two problems. One is that the infidels have kidnapped my boy, and the other is very short of sustenance. The Messenger of Allah ﷺ gave two wills. Adopt one form of piety, and the other, لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ. Read it frequently. He started both works. When the boy returned, he was in his house and brought a hundred camels. Thus, both troubles ended.

(Ma'arif al-Qur'an. Vol. 8 p. 488)

Implications of Tasawwuf in Practical Life

Allah is the Almighty!

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلْعَصْرِ ( ) إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ ( ) إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ ( )

By Al-'Asr (the time). (1) Verily, man is in loss, (2) Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e., order one another to perform all kinds of good deeds (Al-Maruf) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkir) which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause while preaching His religion of Islamic Monotheism or Jihad). (3)

(Surat al-Asr: 1 – 3)

In this Surah, two things are expressly stated: firstly, that humans are entirely at a loss; secondly, that only those who believe are not at a loss; and thirdly, that it is not enough to judge, but to believe after doing good deeds. As long as the rights and duties according to faith are not fulfilled in practice, the requirements of faith are not fulfilled, and faith is not acceptable. The effects of faith appear only after action. Therefore, in Tasawwuf, action is given the greatest importance so that the impact of faith manifests in a person's character and changes in a person's life. May his heart be reformed, his thoughts be pure, and his character shift for the better.

Allama Iqbal (ra) says!

عمل سے زندگی بنتی ہے جنت بھی جہنم بھی
یہ خاکی اپنی فطرت میں نہ نوری ہے نہ خاکی ہے

Actions make life both heaven and hell
This khaki is neither light nor khaki in nature

Three attributes are essential in Tasawwuf: continuous effort, restraint, and persistence in action. Through them, the Nafs-e-Amara is changed into the Nafs-e-Luwama, which aims to reach the Nafs-e-Mutmaina (satisfied). The Sharia is the truth and knowledge. It requires struggle, consistency, and continuous action.

The definition of Ahsan, i.e., Tasawwuf, in Hadith Sharif, is that you should worship Allah as if you saw Allah with your own eyes. If this idea does not materialize, then this should happen, and Allah is watching you. This place is not found by chance; it has to be earned. Whoever does good deeds in the way of Allah Almighty rewards him in full. Mere thinking without action achieves nothing.

Allah is the Almighty!

فَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُم مِّن فَضْلِهِۦ ۖ وَأَمَّا ٱلَّذِينَ ٱسْتَنكَفُواْ

وَٱسْتَكْبَرُواْ فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ( )

So, as for those who believed (in the Oneness of Allah - Islamic Monotheism) and did deeds of righteousness, He will give their (due) rewards, and more out of His Bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allah any protector or helper.

(Surat al-Nisa: 173)

Sharia Islam is not only the name of fasting and salat; in the same way, Tasawwuf is the name of Azkars, Riazat, and meditators. Its primary purpose is to be close to Allah, in which avoidance of sin is the priority.

Purification of self (تزکیہ نفس)

The literal meaning of purification:

The word Tazkiyah is derived from Zakat. The word Zakat was originally زکوۃ. Imam Ibn Athir (ra) says! According to the dictionary, the meaning of Zakat is purity, increase, blessing, and praise. Imam Raghib Isfahani (ra) says: The original meaning of Zakat is the increase and flourishing that comes from natural blessings, and its meaning is related to all matters of this world and the hereafter. It is said that زکا الزرع یزکو (farming has increased), and this is displayed when there is blessing and increase from agriculture, and this is the Zakat that brings out the right of Allah Almighty for the poor man. The justification for calling it Zakat is that blessings are expected in it, or that is why it is called Zakat, because it purifies the soul (Nafs), that is, it increases the goodness and capacity of the soul (Nafs), and wealth is blessed. Through Zakat and purification of the soul, a person becomes worthy of good qualities and is entitled to reward in the Hereafter. So, one should consider how this can be clean and pure.

Meaning of the purification term:

In the terms of Shariah, a human being can commit himself to all kinds of evil, disbelief and misguidance, sin, cruelty, lies and betrayal, envy, ugliness and enmity, hatred, malice, backbiting, negligence, and anger—purification of arrogance and pride, etc.

Self Purification:

Tazkiyah (Purgatory), Ahsan, and Tasawwuf are three names for one reality. What the Holy Qur'an calls Tazkiyah is Ahsan in the Hadith of Gabriel (as). When the Holy Qur'an was translated into Persian, the Arabic word Tasawwuf was used in Persian to refer to this art of purification.

The purpose of sending the Prophets (AS) to the world is to implement the orders of Allah to eradicate disbelief, polytheism, oppression, and sins. People's lives have to be cleansed of sins. Purification of the self (Nafs) is the primary purpose of all religions and laws, and the sending of prophets. In Islam, nothing else can be as important as self-purification. All other things are resources and means.

The Prophets (AS) begin all their da'wah and reformation activities with inner purification. But to achieve this goal, they have to perform many tasks. For this,

they recite the verses of Allah to the people, teach them the Book of Allah, and teach them wisdom. But in all work, there is only the purification of people's souls, which is in front of them in the beginning and the cause of their struggle. This was also the prayer that Hazrat Ibrahim (AS) said for the Messenger of Allah (ﷺ).

رَبَّنَا وَٱبْعَثْ فِيهِمْ رَسُولاً مِّنْهُمْ يَتْلُواْ عَلَيْهِمْ ءَايَـٰتِكَ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَيُزَكِّيهِمْ ۚ

إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ( )

"Our Lord! Send amongst them a Messenger of their own (and indeed Allah answered their invocation by sending Muhammad ﷺ), who shall recite unto them Your Verses and instruct them in the Book (this Qur'an) and Al-Hikmah (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophethood), and purify them. Verily! You are the All-Mighty, the All-Wise."

(Surat al-Baqarah. 129)

The prayer of Hazrat Ibrahim (AS) was honoured, so Allah Ta'ala addressed his mission and goals in these words.

كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولاً مِّنكُمْ يَتْلُواْ عَلَيْكُمْ ءَايَـٰتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ

وَيُعَلِّمُكُم مَّا لَمْ تَكُونُواْ تَعْلَمُونَ ( )

Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad ﷺ) of your own, reciting to you Our Verses (the Qur'an) and purifying you, and teaching you the Book (the Qur'an) and the Hikmah (i.e., Sunnah, Islamic laws and Fiqh - jurisprudence), and teaching you that which you used not to know.

(Surat al-Baqarah. 151)

In the same way, in Surah Juma, Allah has mentioned His favour by referring to the blessed mission of the Prophet ﷺ and its aims and objectives.

هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولاً مِّنْهُمْ يَتْلُواْ عَلَيْهِمْ ءَايَـٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ

وَإِن كَانُواْ مِن قَبْلُ لَفِى ضَلَـٰلٍ مُّبِينٍ ۝ ( )

He it is Who sent among the unlettered ones a Messenger (Muhammad ﷺ) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'an, Islamic laws and Islamic

jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship, of Prophet Muhammad ﷺ). And indeed, they had been before in manifest error;

(Surat al-Juma. 2)

Complete welfare and success for man in the universe is that he should lead a pure life in this world to attain his life of eternal and eternal comfort in the hereafter. The ways of living a pure life are taught by the Messenger of Allah (ﷺ) and the Prophets (AS).

Therefore, Allah Ta'ala bestowed a great favour on the sending of the Prophet (ﷺ).

لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولاً مِّنْ أَنفُسِهِمْ يَتْلُواْ عَلَيْهِمْ ءَايَـٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَإِن كَانُواْ مِن قَبْلُ لَفِى ضَلَـٰلٍ مُّبِينٍ ( )

Indeed, Allah conferred a great favor on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves, reciting unto them His Verses (the Qur'an) and purifying them (from sins by their following him) and instructing them (in) the Book (the Qur'an) and Al-Hikmah [the wisdom and the Sunnah of the Prophet ﷺ (i.e., his legal ways, statements, acts of worship)], while before that they had been in manifest error.

(Surah Al-Imran. 164)

Suppose you consider the order of duties of prophethood. In that case, purification comes after reciting verses, from which it is evident that education, books, and wisdom cannot be understood without purification. In this context, this is the saying of the Messenger of Allah ﷺ!

قال رسول الله صلى الله عليه وسلم ''وَاِنَّ فِي الْجَسَدِ مُضْغَةً اِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ

وَاِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ *

The Messenger of Allah (ﷺ) said: Be aware that there is a piece of flesh in the body. When it is purified, the whole body is purified; when it is corrupted, the entire body is corrupted. It is a piece of heart (**Qalb**).

Since purification is related to the heart, it is ordered that it be purified first. If it remains contaminated with immoral conduct, nothing will be gained by merely teaching the body, because it will not be able to understand these teachings.

Then, the body is subservient to the heart and is always at its command. Therefore, purification is immediately followed by education, books, and wisdom after faith.

The confirmation reaches the heart as soon as faith is blessed through testimony and after confession with the tongue. They are kept the same, and the term is called Razail-Akhlaq; they do not break without purification. Therefore, purification is every Muslim's essential and internal matter, and the creator of the universe included it in the duties of the benefactor of humanity. What are these idols? Egoism, idols of fame, idols of lust, idols of wealth, self-conceit, self-love, self-importance, arrogance, wonder, envy, greed, and hypocrisy. Self-purification is very important to get rid of all these idols.

In the Qur'an, the word Tazkiyah is also related to Allah Ta'ala. To his Messenger ﷺ and also to his servant. It is mentioned in these verses towards Allah Ta'ala.

أَلَمْ تَرَ إِلَى ٱلَّذِينَ يُزَكُّونَ أَنفُسَهُم ۚ بَلِ ٱللَّهُ يُزَكِّى مَن يَشَآءُ وَلَا يُظْلَمُونَ فَتِيلًا ( )

Have you not seen those (Jews and Christians) who claim sanctity for themselves? Nay, but Allah sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a thread in the long slit of a date stone.

(Surat al-Nisa. 49)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ وَمَن يَتَّبِعْ خُطُوَٰتِ ٱلشَّيْطَٰنِ فَإِنَّهُۥ يَأْمُرُ بِٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۚ
وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ مَا زَكَىٰ مِنكُم مِّنْ أَحَدٍ أَبَدًا وَلَٰكِنَّ ٱللَّهَ يُزَكِّى مَن يَشَآءُ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ۝ ( )

O you who believe! Follow not the footsteps of Shaitan (Satan). And whosoever follows the footsteps of Sheitan (Satan), then, indeed, he commands Al-Fahishat [i.e., to commit indecency (illegal sexual intercourse)], and Al-Munkir [disbelief and polytheism (i.e., to do evil and wicked deeds, and to speak or to do what is forbidden in Islam)]. And had it not been for the Grace of Allah and His Mercy on you, not one of you would ever have been pure from sins. But Allah purifies (guides to Islam) whom He wills, and Allah is All-Hearer, All-Knower.

(Surah Al-Nur - 21)

And it is in these verses regarding purification towards the Messenger of Allah ﷺ.

خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ ۖ إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ( )

Take Sadaqah (alms) from their wealth to purify and sanctify them and invoke Allah for them. Verily! Your invocations are a security source for them, and Allah is an All-Hearer, All-Knower.

(Surat al-Tawbah. 103)

Therefore, purify them (from sins) and bless them (with the purity of faith and wealth). And pray for them.

قَدْ أَفْلَحَ مَن تَزَكَّىٰ ( )

Indeed, whosoever purifies himself (by avoiding polytheism and accepting Islamic Monotheism) shall achieve success,

(Surah Al-Aala. 14)

قَدْ أَفْلَحَ مَن زَكَّىٰهَا ( )

Indeed, he succeeds in purifying himself (i.e., by obeying and performing all that Allah ordered, following the faithful Faith of Islamic Monotheism, and doing righteous good deeds).

(Surah Al-Shams. 9)

Among all the vices of the self (Nafs), their basis is wonder and selfishness. When it happens, he gets jealous. First, he tries to prove himself superior to that person; if he succeeds, then fine. Otherwise, his second attempt is to destroy that person's status, and for that, he uses every legitimate means. He does not avoid using illegal tactics. He is always at a loss as to whether he can wipe out his opponent. Because if he succeeds in subduing his rival, it is by some illegitimate trick; if he fails, he is always envious. Because of the impatience of jealousy, he slanders him day and night. And it is a disease from which very few people are immune. It is a common observation that one businessman is different from another businessman, one landlord from another landlord, one politician from another politician, one reader from another reader, one scholar from another scholar, one so-called Peer or Sufi from another so-called Peer or Sufi. He is jealous.

Selfishness is such a bad thing that the first selfish act was committed by Iblis (Lain). He said انا خير منه (I am better than him). His self-esteem was his idea. The first disobedience stemmed from jealousy. Iblis was jealous of Hazrat Adam (AS), so he refused to prostrate. What provoked Satan to envy was selfishness.

The evil of wonder is described in the Qur'an and Sunnah.

لَقَدْ نَصَرَكُمُ ٱللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۙ وَيَوْمَ حُنَيْنٍ ۙ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا ۙ

وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ( )

Truly Allah has given you victory on many battlefields, and on the Day of Hunain (battle), when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you; then you turned back in flight.

(Surat al-Tawbah. 25)

The Messenger of Allah ﷺ said! Three things destroy avarice and greed so that man becomes bound to him: a desire to be followed and man's selfishness. (Al-Muajam al-Awsat, Hadith 5453, Vol. 5, p. 238)

The Messenger of Allah ﷺ advised Hazrat Abu Thalabah (RA) and spoke! When you see such avarice and greed that man has become a prisoner of, see such a desire that is being followed, and see such an opinionator who is giving his opinion, keep yourself away from it.

(Sunan Ibn Majah Hadith 4014, Volume 2, p. 133)

When someone worships, it is human nature for them to start thinking of themselves as good and talking about it with their tongues. Hazrat Ibn Juraj (ra), explaining the meaning of فَلَا تُزَكُّوٓا۟ أَنفُسَكُمْ ۖ, said that when you do a good deed, do not say that we have done a good deed. Hazrat Rasheed bin Aslam (ra) said that you should not think of it as good because it is incredible to think of it as good. Hazrat Mutraf (ra) says that if I spend the whole night in sleep neglecting worship and face regret in the morning, it is dearer to me than if I stay up all night worshiping and, in the morning, become self-indulgent. The Messenger of Allah ﷺ said! If you do not sin, I fear a more significant thing for you than that you take pride in your good deeds. (Musnad Shahab)

Just as the experts of physical diseases say, every disease's basis is a stomach disorder. Treat it in the same way. In the same way, the primary disease in spiritual diseases is haughtiness (عجب), and many people suffer from this disease, whether they are obedient or sinners. Ujub is a disease in which the righteous suffer more than the sinner.

Hazrat Imam al-Ghazali (ra) says that the companions of the Messenger of Allah (ﷺ), despite the purity of their actions and the purity of their hearts, wished that

they were dirt on the road, a straw of grass or a bird. After reading and hearing these incidents, how can a wise man be proud of his actions?

The cure for arrogance (عجب) is modesty. The Messenger of Allah ﷺ said! The person who humbled himself, Allah Ta'ala, gave him Rafat. Hazrat Ba Yazid Bastami (ra) says that as long as the servant has the idea that there is someone worse than him in creation, he is arrogant.

It was also highly harmful to the soul (Nafs) that it came to Ujub after any worship or good deed. But some Nafs (people) are even more dangerous and want their praise for the good things they have not done.

لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟ بِمَا لَمْ يَفْعَلُوا۟ فَلَا تَحْسَبَنَّهُم بِمَفَازَةٍ ۖ

مِّنَ ٱلْعَذَابِ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ۖ ( )

Think not that those who rejoice in what they have done (or brought about) and love to be praised for what they have not done - think not you that they are rescued from the torment, and for them, it is a painful torment.

(Surah Ale-Imran. 188)

It is also forbidden in the Shari'ah to reveal his virtues to the people inside him unnecessarily. Even if he talks about the qualities that he does not have inside him, there are such cunning people in society who are not scholars and call themselves scholars, are not Mufti but are called Mufti, are not Sheikh or Murshid but still call themselves Sheikh and Murshid.

Prayer and giving charity help to get rid of these diseases. Provided that he becomes an establisher of worship with sincerity, because prayer prevents evil and immorality. Spending in the way of Allah Ta'ala also purifies the soul. Avoid haram wealth.

Shariah, Haqiqat and Tariqat

Due to ignorance and lack of knowledge, some people consider Shariat and Haqiqat to be two contradictory things whose requirements and problems are so different from each other that if they follow one, they must leave the other. However, in the term of the Tasawwuf themselves, there is no absolute contradiction between them. According to them, there are two aspects of the same thing. Following the Shariat is called "Abudiat," observing the truth is the interpretation of "Rabubiat." There is a connection between them: if the process of observation of Rabubiat is not continued along with the Shariat, then in the opinion of the Sufia, it means that the body is there, but the soul is not. It is a structure devoid of even the slightest trace of life. To put it more clearly, it is a way of life devoid of spiritual effects and fruits. In the same way, if Haqiqat (reality) is independent of Shariat and does not accept jurisprudential models, then its blessings and lights cannot be obtained. It is a way of living that has no destination.

The religion of Islam has two major parts:

1. Shariah:

The teachings of the Prophet ﷺ is the department that contains the visible teachings. That is faith, worship, affairs, and ethics. It will be said in this way that the holy Shari'ah consists of the Qur'an, Hadith, and Fiqh, passed down to us.

2. Tariqat:

The source of Tariqat is ترقٌ, and the meaning of Tariqat is "path," so the meaning of Tariqat is walking the path.

This is the blessing of the Prophet ﷺ. Its purpose is to achieve the qualities of the heart that were distributed by the Messenger of Allah ﷺ and are still being broadcast from the world of Barzakh with the same glory. It is a treasure of esoteric knowledge obtained by grace from the bosom of the Auliya Allah and creates sincerity and depth in following the Shariah.

It is mentioned in the hadith of Jibreel (as) that Hazrat Jibreel (as) asked the Holy Prophet (ﷺ) what is Ahsan? So, he (ﷺ) said:

(اَنْ تَعْبُدَ اللّٰهَ كَاَنَّكَ تَرَاهُ)

Worship Allah as if you are seeing Him.

Tariqat is the name of Ahsan or the method of acquiring this quality. This is called Tasawwuf and Tariqat (Suluk).

Abdul Majid Dariya Abadi (ra) says that everything in the world has an external and an internal aspect. Therefore, the Quran and Hadith have an outward and inward aspect. The first is Shariah, and the second is Tariqat. That is why the Tariqat is not separate from the Book of Allah and the Sunnah of the Messenger of Allah (ﷺ). Instead, it is the name of their brain and inner being.

أَلَمْ تَرَوْا أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُۥ ظَٰهِرَةً وَبَاطِنَةً ۗ
وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِي ٱللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَٰبٍ مُّنِيرٍ ۝٢٠

See you not (O men) that Allah has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e., Islamic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden [i.e., One's Faith in Allah (of Islamic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise]? Yet of humankind is he who disputes about Allah without knowledge, guidance, or a Book giving light!

(Surah Luqman. 20)

Some people believe that obeying the commandments and prohibitions of the Sharia is sufficient for self-purification, and it is not necessary to pledge allegiance to a sheik. This position has been obtained from the same source. But the truth of the highest places, such as sincerity, asceticism, piety, devotion, trust, patience, satisfaction, obedience, etc., is not obtained only by reading tafsir and hadith, nor by formally obeying orders. Only a person who is practically bound by all manner of behaviour and spends part of his life in Mujahida and austerity can receive blessings from Shaykh Kamil. Otherwise, only the outward observance of Shari'ah rules, which does not affect the inner being, is merely a habit. And the ritual remains, which has no real value.

The spiritual power of Rasool Ullah ﷺ was so great that even the most prominent unbeliever would get favour as soon as he said, "La ilaha illa Allah." An example of this is that a Companion asked the Messenger of Allah (ﷺ) how to urinate and defecate and how to be naked before Allah. This is the extreme, and they did not need Mujahidat and Riazat. This power was born in them due to the companionship of the Holy Prophet (ﷺ). This power was less among the followers than the Companions, gradually decreasing. To compensate for this deficiency, the elders adopted the Mujahidat and Riazat method. This method continued for a while, and then academic, practical, and ideological innovations entered it. Some Sufis also corrected these defects to the extent that they decreased somewhat but did not completely disappear. The great personalities who left a

profound impact among them are Hazrat Sheikh Abdul Qadir Jilani (ra), Hazrat Bahauddin Naqshband Bukhari (ra), Hazrat Khawaja Moinuddin Chishti Ajmeri (ra), Hazrat Sheikh Shahabuddin Suhrawardy (ra), Hazrat Mujaddid Alf Al-Thani (ra), Hazrat Syed Ahmad Brelvi (ra). The names are prominent. Allah Ta'ala had revealed the way to these elders.

Imam Shirani (ra) has declared the following of Shaykh Kamil obligatory in "Anwar Qudsiyyah." He writes that it is compulsory to remove internal impurities. Therefore, it is mandatory to learn the method by which those impurities can be removed, and there is no other method except following the Shaykh. He said that if a person starts self-improvement, it will be useless to him even if he memorizes thousands of books.

Hazrat Ba Yazid Bastami (ra) says that if you see such a person who has been given honours until it flies in the wind, then do not be deceived until you see how it is in the command and prohibition, the limits of Allah and the observance of the Shariat.

Some uninformed people are deceived in understanding Tariqat's Haqiqat (reality) and the purpose of allegiance, adding many unnecessary and irrelevant things. It should know that!

1. Neither discovery nor honour (Kashf wa Karamat) is necessary.
2. There is no obligation to forgive on the Day of Judgement.
3. Neither is the promise of success in worldly affairs.
   (For example, taweez becomes the reason for getting a job or winning cases, prayers or advancement in employment, or the disease will go away by blowing the bush, or what will happen should be told).
4. No dispositions are required.
   (Through the attention of Peer (Murshid), the reformation of the devotee should be done automatically. He should not think of sin. Automatic acts of worship should continue to happen; the disciple does not even have to intend, or the knowledge of religion and the Qur'an will increase in mind and memory.)
5. It is not possible to develop such an inner state that one should be full of pleasure and intoxicated at all times, at least during worship. There should be no danger in prayer, there should be crying, and there should be such a concentration that does not distinguish between your relatives.
6. Seeing lights or any sound in dhikr and occupation is unnecessary.
7. Neither is it necessary to have good dreams or true inspirations.

Instead, the real purpose is to please Allah Ta'ala, the means of which is to follow the Shariat's commands fully. Some of these commands relate to outward

appearances, such as prayer, fasting, Hajj, and Zakat, as well as marriage and divorce, the payment of spouses' rights, oaths, atonement, etc. Salam and speech, food and dream, stay, hospitality and hosting, etc. These issues are called knowledge of jurisprudence (Fiqh).

Some are related to the inner being, such as loving Allah, fearing Allah, remembering Allah, being satisfied with the will of Allah, not being greedy, being present in worship, doing religious works sincerely, not looking down on anyone, not being selfish, controlling anger, etc. These morals are called "Suluk". It is obligatory to follow these inner orders as well as the outer orders. Due to these internal defects, external actions are often damaged. Like the decrease in the love of Allah, Ta'ala, leads to laziness in prayer or to its performance in haste without taking care of the members. A miser does not dare to pay Zakat and Hajj. One is oppressed, or rights are lost due to the dominance of pride or anger. Even if care is taken in outward actions, until the self is reformed, that care lasts no more than a few days.

Self-correction became necessary for two reasons, but these inner defects are little understood, and the method for correcting them, when understood, is very little known. What is known is to follow it by pulling the self. It isn't easy. Due to these needs, Peer Kamil is recommended to understand and inform about them, treat them, and develop the ability to be correct within the self, ease in their treatment methods, and strength in their strategies. It also teaches some dhikr and meditation, and dhikr is also an act of worship.

The seeker has to do two things. One essential thing is to obey the external and internal commands of the Shariat. The second is mustahab, which is an abundance of remembrance. By following the commandments number one, the pleasure and closeness of Allah Ta'ala is obtained, and number two, by the abundance of zikr, joy and closeness are obtained. This is the purpose and essence of behaviour, "Suluk."

Disasters and sufferings in the way of Tariqat

In this context, Hazrat Khwaja Nizamuddin Auliya (ra) says that there are seven types of calamities in the path of Tariqat.

1. Symptoms (اعراض)

The reason is that the murid commits an act that the murshid does not like, and the shaykh turns away. If the disciple repents and stops this act, then this symptom is replaced by Iqbal, and the relationship of love is established again.

2. Hijab (حجاب)

Hijab is such that it should harm the murid, and because of this, he should remain in hijab from his sheikh.

3. distance (تفاصل)

The difference is that the murid was not warned about this act, and neither repented nor apologized. In such a case, the Shaykh separates from the Murid.

4. Salb Mazeed (سلب مزید)

The further disadvantage is that, despite its separation, if the murid is not warned, the fall will be greater, namely a decline in Nawafil, Azkars, and Wazaef.

5. Salb Qadeem (سلب قدیم)

The bad thing is that if the disciple does not refrain from this, then the bad thing becomes apparent. That is, he becomes slow in performing his duties and obligations. And the pleasure of obedience disappears from it.

6. Consolation (تسلی)

Even now, if he does not repent further, destructive consolation is created, i.e., he does not feel any sorrow or regret when his duties and obligations are dead. Still, his heart finds peace in the separation of the Shaykh.

7. Enmity (عداوت)

Mutual enmity will arise if they remain negligent and lazy, and friendship and love with the Sheikh will turn into hostility.
(Nauzubillah)

Hazrat Sheikh Abdul Qadir Jilani (ra) says that there are three reasons for being caught in suffering.

1. Sometimes the reason is Allah's wrath:

The sign of the trial as a punishment is that he has no patience in times of trouble. The suspect complains and screams.

2. Sometimes the expiation of this person is accepted:

The sign of the trial for atonement is that in times of trouble, Patience is the grace. Complaints are not noise and heartache. Nor does obedience and worship decrease. It is not cheap.

3. Sometimes for higher grades:

And the sign of the test that takes place to raise the ranks is that there is satisfaction and conformity. There are peace and tranquillity in the self until the trouble is removed.

Consequences for Violation of the Etiquette of Tariqat

Maulana Ashraf Ali Thanvi (ra) says! One thing is worth understanding: violating the rules of the Sharia will incur punishment in the Hereafter, and breaking the morals of Tariqat will incur no sin but worldly loss. There will be no harm in the hereafter, although sometimes there will be deprivation in the hereafter as well. The first disadvantage of this opposition is that the sweetness of reciting the name of Allah Ta'ala goes on, then it stops; after that, the mustahabb starts to be missed, and then the sunnah and obligations are abandoned. Even the turn of faith comes. Yes, if in this state of cutting off etiquette and trying to follow Sharia with courage, there will be no harm hereafter, but peace of mind, comfort, and satisfaction will not be a blessing. It is wrong to say that when Murshid gets angry, Allah Ta'ala gets angry but tries not to make Murshid angry and does not object. Advice should be given if a mistake is made, but the foot of respect should not be cut off.

(Kamalat-e-Ashrafia p. 233)

Mashaikh belong to this chain; they do not destroy relationships except in rare cases. If ever happens that a person goes astray and there is fear of others going astray, then these people take him away; but if he goes astray in himself, then they leave him, because when he goes astray, this blessing automatically leaves him. Allah the Highest takes it back from him, but the Mashaikh does not remove it.

Types of focus (توجه) or relativism (نسبت)

Shaykh's influence on the student's heart, through his willpower and heart power, to create a change in his inner state is called attention (توجه). In the stages of conduct, the Shaykh gives grace to the students' Lataef through attention to each lesson; this is also called disposition or courage. It is also called (تصرف) disposition or courage.

A person becomes the murid attached to his shaykh; Allah's mercy covers him. Allah Ta'ala then considers this relationship. A human being is a human being. If even a dog comes to follow him, he seems dear to Allah. Allah Ta'ala has described the manner of sitting of the dogs of the Companions of the Cave (Ashab-e-Kahf) with great love.

وَكَلْبُهُم بَٰسِطٌ ذِرَاعَيْهِ بِٱلْوَصِيدِ ۚ

And their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near the entrance of the Cave (as a guard at the gate)].

(Surah Al-Kahf. 18)

A dog is an impure animal. If it also follows the loyalty method to Ebad-ur-Rahman, it will come under Allah Ta'ala's mercy. But man has a very high position. The earth and the sky were created for him. The whole universe has been subjugated to him. Only with the truth can he be blessed with success in both areas.

Shaykh al-Hadith Maulana Zakaria (ra) writes in his Sharh al-Bukhari and the speech of al-Bukhari. The people of Allah have four types of attention.

1. Attention reflex: (توجہ انعکاسی)

The reflection of light in a glass or the smell of perfume is similar to reflexive attention. It is temporary. The murshid focuses on his murid and feels his influence, but this influence lasts as long as the murshid is present. It is the weakest relation.

2. Attention Induction: (توجہ القائی)

An example of this attention is when one person puts a lamp and oil in it, and another lights it. The effectiveness of this meditation is significant, and its effect lasts for some time, but when there is an external shock, for example, wind and rain, its effect continues, so this meditation is helpful to some extent, but Lataef. It cannot wholly reform; therefore, the murid also needs Mujahida. In this, the effect does not fade even with the mentor's departure, but it does fade with the failure of the sin. This is a slightly stronger relation.

3. Attention correction: (توجہ اصلاحی)

In this, the disciple is bound to recite Azkars; the mentor's attention is so powerful that even if the disciple sins, the effect and the fun of the attention do not end but continue. This focus is extreme.

4. Attention Allies: (توجہ اتحادی)

This attention is most potent in that the Shaykh spends all his courage and infuses the perfections of his soul into the soul of the student in such a way that both souls are absorbed into each other, as Hazrat Baqi Billah Dehlvi (ra) said to the baker. He had made him look like himself by giving him attention, which he could not bear, and he died. In it, the master focuses so strongly on the disciple that the disciple becomes exactly like the master. Sheikh Al-Hadith Maulana Zakaria (ra) narrates the Hazrat Baki Billah Dehlvi (ra) incident for clarification.

A few guests came to Hazrat Baqi Billah Dehlvi (ra), but there was nothing for hospitality. When the cook found out, he brought food from his house and served it to the guests. Hazrat Baqi Billah (ra) was very happy. He spoke! Now, ask for something. Murid said that I should become like you. He said, "Ask for something else". He insisted on the same. Hazrat (ra) took him into the room and began to pay so much attention to him that Murid and Hazrat Baqi Billah (ra) became identical in appearance. When he came out, no one could tell who was Hazrat Baqi Billah (ra) and who was the cook. The only difference was that Hazrat Baqi Billah (ra) was conscious, and Murid was slightly unconscious. He died three days later; he was unable to bear the attention. This is called an attentional ally.

The reality of relativity (نسبت)

The goal of all spiritual practices is self-improvement (Tazkiyah Nafs). The Mashaikh call it "relativity" (نسبت). This is because it is a form of peace of heart and contact with Allah in the form of light. Nafs Natiqa has a state and condition that can be likened to that of angels or to being informed by Alum-e-Jaburot. When Salik is consistent in obedience, purity, and Azkars, quality is established in his self-talk, and powerful attention is obtained. Both are relative cases, and each has many types.

Types of relativity (نسبت)

Among these types of Nisbat, there is a Nisbat of love; it creates the quality of love in the heart, and in this way, one gets rid of self-destruction and desires.

One type of Nisbat is an observational Nisbat. It refers to the powerful attention of the pure essence alone of Zat-Muqaddus. It is colored according to the achievement of love or self-destruction or in addition to these "یادداشت" (Memos) in any of these colours, there is the power of self (Nafs). This power is called Nisbet. The Nisbat is innumerable, but Sahib-e-Raz (confide) understands each comparison separately. Achieving the fundamental goal of the relationship with (اشغال و اوراد) occupation and Aurad is accruing Nisbat, staying on it, and drowning in it so that, in this way, the power of the soul is attained.

There should be no illusion that the Nisbat cannot be achieved without these occupations. The reality is that this is one of many ways to get a job. This is not the only way to get Nisbet. Among the Sahaba Karam and the Tabeyien, there were other means of attaining peace, for example! Engagements of prayer, remembrance of Allah with the enslavement of humility and submission in solitude, taking care of purity at all times, remembrance of death, condemnation of the things that are dear to the self, reward for the obedient, and punishment for the sinners. Thus, they get rid of the pursuit of physical pleasures and desires.

Among the means of earning respect among the Sahaba Karam and the Tabeyien are reciting the Holy Qur'an and meditating on it, listening carefully to those who give advice, and listening carefully to those hadiths that soften the heart. Due to the constant practice of these words by the Sahaba Karam and the Tabeyien, and to their making them essential to life, the power and control of Nafs were obtained. Therefore, they continued to pay for their living expenses with

restrictions. Then, this purpose and reality were inherited from the Messenger of Allah ﷺ in the ways of our elders. However, their colours and methods of acquisition were different.

The conditions of the Salik who insists on comparison are high and rank, so the seeker (Salik) should consider them as booty, and these are the signs of acceptance of worship and obedience and influence in the interior of the soul and the depths of the heart.

Among these conditions, obedience to Allah Ta'ala should be prioritized over all else and respected. Imam Malik (ra) has narrated from Abdullah bin Abu Bakr (RA) in his Mut'ah that Hazrat Abu Talha Ansari (RA) was praying in his garden when he (RA) saw a brightly colored bird flying around and a bunch of trees bent over. He was looking for a way out. This charming scene attracted Hazrat Abu Talha's (RA) attention for a while, and he did not realize how many Rak'ahs had been performed and how many were left. After realizing this, he came to the Messenger of Allah ﷺ after the prayer and spoke! O Messenger of Allah ﷺ! This garden of mine has proved to be a temptation for me. I want to donate to a charity and spend it wherever you want.

The Messenger of Allah ﷺ said! Seven people (seven types of people) will be kept by Allah in His shadow on the Day of Judgment. One of them will be the one who remembered Allah in solitude, and his eyes became wet with tears. Similarly, the hadith mentions that Hazrat Uthman Ghani (RA) was standing on a grave, and his beard became wet while he was crying.

The condition of the Holy Prophet (ﷺ) was that when he stayed up at night, a sound could be heard from the blessed chest of the Holy Prophet (ﷺ) as if it was coming from a cooking pot.

There are also true dreams in high ranks and conditions. The Messenger of Allah ﷺ said! The good dream of the righteous man is one of the forty-six parts of prophecy. He (ﷺ) said that after me, there will be no prophethood left except the tidings. The Companions asked, "What are the tidings?" The Prophet (ﷺ) said that the good dream that a reasonable person sees or someone else dreams for him is one of the forty-sixth parts of prophethood.

A true dream refers to the visitation of the Messenger of Allah (ﷺ) in a dream, or seeing heaven and hell, the visitation of the Prophets (AS) and Auliya Allah, thus seeing the blessed places of pilgrimage, for example, Baitullah, Masjid Nabawi, Masjid Bait Al-Maqdus, or those that will happen in the future—events so that they occur in the same way. Seeing them see past events or see the light and pure things, like using honey and ghee, also comes in true dreams.

Another form of exaltation of status and position (احوال ومقام) is the acceptance of supplication and the appearance of that which he is seeking from the Divine Presence with the help of his inner courage. As has been said, there are some people with dusty, distressed conditions and torn old clothes who no one cares about, but if they swear by Allah, Allah makes their oath true. Other accounts of this type are signs of the seeker's firm faith, acceptance of his obedience, and the divine light embedded in his inner being. Therefore, the seeker should take advantage of such conditions (Ahwal) and destinations (Manazil).

Lataef (لطائف)

Latifah is the specific place in the human body where remembrance is perceived. Its deep meaning is complicated to express in words. It is impossible to pay fully for its details and conditions. The perceiver can feel them, but they cannot be described.

According to the research of Hazrat Imam Rabbani Mujaddid Alf al-Thani (ra), the human body comprises ten elements, also known as Lataef Ashra. Among them, five Lataef belong to the world of creation: four elements (sand, air, fire, and water) and Latifah-e-Nafs. Those who are associated with the beings below the throne (Arsh).

While the remaining five Lataef belong to the Eternal (Alam-e-Amr), they are the "Qalb, Ruh, Ser, Khafi and Akhfa." These Lataef are related to the beings above the throne, although their original home is with the Al-Arsh (عالم ارواح); however, their appointed positions are separate in human existence.

Lataef Alam-e-Amr: (لطائف عالم امر)

Lataef Alam Amr has its roots above the Arsh and has different abodes in the human body. These words are Qalb, Ruh, Ser, Khafi and Akhfa.

Lataef Alam-e-Khalq: (لطائف عالم خلق)

Touch, taste, nuzzling, hearing, and seeing are the Lataef of Alam-e-Khalq. Alam-e-Khalq is from "تحت الثریٰ"(Tahat-Tus-Sira) to Arsh, above the Arsh is Alam-e-Amr, i.e., up to the world of immortals (لامکاں). The light in the five senses is the origin of every feeling, and the name of every light is Latifah. That is, a subtle light beyond perception; its effect is felt in a person's innermost being, but words cannot describe it.

Places of Lataef (مقاماتِ لطائف)

- **Latifah Qalb**: It is inside the heart
- **Latifah Ser**: Its location is on the left side of the breast at a distance of two fingers from the chest.
- **Latifah Ruh**: It is on the right side, below the breast, at a distance of two fingers.
- **Latifah Khafi**: Its location is on the right side of the breast at a distance of two fingers from the chest.
- **Latifah Akhfa**: It is hidden in the forehead or the mind

The meaning of Qalb is to change. Anything that goes from top to bottom and bottom to top. And this is the Qalb (heart) that accepts both guidance and misguidance by the command of Allah Ta'ala. Allah Almighty is a barrier between the Qalb (heart) and the man. The "Latifah Qalb" light is natural and personal, while the light of other Lataef is superficial. It should be noted that this is not the heart of flesh but the manifestation. Real heart intention is potential, and purpose is imperative.

Allah Almighty said!

وَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ ۖ عَن ذِكْرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمْرُهُ ۖ فُرُطًا ( )

And keep yourself (O Muhammad ﷺ) patiently with those who call on their Lord (i.e., your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, and who follows his lusts and whose affair (deeds) has been lost.

(Surah Al-Kahf: 28)

The focus of the intention is on two sides: one is the focus on Allah, whose fruits are good deeds, worship, hope, and fear, and the other focus is "الیٰ الهواء" which focuses on the self (Nafs), whose defects are arrogance, wonder, hypocrisy, love of glory, malice, Jealousy, exhibitionism, pride and the distinction between legitimate and illegitimate must end. Paying attention to fair matters is essential, and they should be sought only from Allah Ta'ala. It is impossible to escape from the self (Nafs) and

Satan without the grace and help of Allah Ta'ala. The real purpose of the Sharia is the work that the Sharia has called illegal; it is necessary to avoid that this is the thing called servitude.

زندگی آمد برائے بندگی زندگی بے بندگی شرمندگی

(Maulana Rumi)

The soul (Nafs) does not come to the right path by its pleasure, but it is brought to the right path by suffering. Getting him towards the right depends on intention and determination. There should be persistence as well. (انما الاعمال بالنیات). Every action has a beginning and an end. The beginning of action is intention, and the end of action is presence. It means doing good deeds for the sake of Allah and avoiding evil deeds. Make sure that the focus is on Allah while praying. Think that the mercy of the Most Gracious has surrounded me. From the heart, the disposition of the will goes to the limbs, and the disposition of the limbs to the actions; the real action is the action of the intention.

The Auliya Allah said that our path is only seven steps. Which is the purification of the five Lataef Alam-Amr, meaning the Qalb. Ruh, Ser. Khafi and Akhfa and the destruction of the self (Nafs) and the Latifah Qalbi. What is meant is the reformation of the body. Taqwa is not related to the excess of Nawafil, but Taqwa means doing what Allah has ordered to be done and not doing what He has forbidden to do. Paying duties and obligations without sincerity has no status. Allah Almighty said! (فَاعْبُدِ اللّٰهَ مُخْلِصًا لَهُ الدِّيْن) This means worshiping Allah Ta'ala while being pure and obeying Him for His sake. Abstinence from prohibited things is not possible without self-destruction. Therefore, attaining the perfections of Wilayat is one of the duties (Fraez).

Ahwal-e-Lataef

1. Latifah Qalb

The duty of the Latifah Qalb is to Zikr-Allah (Remembrance). The meaning of remembrance is whether it is a worldly task or the hereafter. The function of the Qalb (heart) is to remember, meditate, imagine, be present, be evident, be a witness, not to disappear, be thoughtful, be fearful, and be hopeful. In Latifah-e-Qalb, the tongue is with the heart, located two fingers below the left breast. Its light is red. Its Zikr is the name of Zikr "*Zaat-e-Bari Ta'ala*," Allah, Allah, and attention is paid to its meaning. He is a blessed entity with all the perfect attributes and is free from all defects, and we trust in Him. This dhikr should be done frequently, and the tongue should be filled with the name of Allah so that the Qalb (heart) will continue with this great dhikr.

Its destruction is Allah's manifestation on the Qalb (heart), the sign of which at the time of remembrance is the oblivion of other than Allah and the merging with the truth (even if it is for a short time). Its effectiveness manifests in the elimination of negligence and desire. The light of this Latifah is yellow. This term is explained in this verse.

إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُ قَلْبٌ

Verily, therein is indeed a reminder for him who has a heart

(Surah Q. 37)

(Means: That is, distance from negligence and has heart awareness)

2. Latifah Ruh (لطیفه روح)

Its location is two fingers below the right breast. This is the cause of the life of the Qalb (heart). Its signs are dhikr, intellect, leadership, and submission. It hangs with the Qalb (heart) and is at the disposal of the supreme power. It is pure and infelicitous. Its light is superficially golden in colour.

The manifest attributes of "*Fana-e-Ruh*" appear Allah Almighty on his sign, the sign of which is the increase and dominance in the qualities of remembrance (Qalb and Ruh) at the time of remembrance. Its effectiveness is in anger and the emergence of reformation and peace. The soul is mentioned in this verse.

وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلاً ۝

And they ask you (O Muhammad ﷺ) concerning the Ruh (the Spirit); Say: "The Ruh (the Spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (humankind) have been given only a little."

(Surah Bani Israel. 85)

3. Latifah Ser (لطیفه سِر)

Its primary function is revelation. Many secrets are revealed in it. The mysteries of the sciences of Takwenyah, Kunya, and Qaziyah are exposed to the Qalb through him and come from the Qalb to the speech. Their quality is not felt, and their light is also tributary. Some researchers have written that the seeker of truth should bring his "Latifah-e-Ser" in front of the "Latifah-e-Ser" of the Messenger of Allah (ﷺ) and mentally submit in this way: O Allah! The blessing of the manifestation of these personal things which you have instilled in the "Latifah-e-Ser" of the Latifah of Hazrat Muhammad ﷺ in the "Latifah-e-Ser" of the Latifah of Hazrat Musa (AS). May come to my Latifah through the help of the noble elders of the chain. The colour of its light is white.

Its destruction is the manifestation of the virtues of the attributes of Allah Ta'ala on the "Latifah-e-Ser," and its symbol is the continuation of remembrance and the development of qualities in it, like the two previous Lataef (remember that this is the place of observation and seeing). Its effectiveness is shown by the elimination of greed, as well as by spending money freely in religious affairs and awakening feelings of concern for the Hereafter.

In this verse, Latifah Ser and Akhfa are described.

وَإِن تَجْهَرْ بِٱلْقَوْلِ فَإِنَّهُۥ يَعْلَمُ ٱلسِّرَّ وَأَخْفَى ( )

And if you (O Muhammad ﷺ) speak (the invocation) aloud, then surely, He knows the secret and that which is yet more hidden.

(Surah Taha. 7)

He knows the Ser (i.e., the secrets of the hearts) and the Akhfa (i.e., the most hidden secrets).

4. Latifah Khafi (لطیفه خفی)

Its primary function is observation. Its location is on the right side of the breast, two fingers away from the chest. This Latifah is called "*Khafi-Amri*." These signs are given as per the knowledge and ability. This is why some people know it briefly, some in detail, and others deeply. Its light is black.

Its annihilating attributes are the appearance of attributes of "Silbiya tanzihiya." Its sign is the continuation of dhikr and the appearance of strange circumstances. Its effectiveness is shown by its complete relief of moral diseases such as envy, miserliness, malice, and backbiting.

This Latifah is mentioned in this verse.

ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُعْتَدِينَ ( )

Invoke your Lord with humility and in secret. He likes not the aggressors.

(Surah Al-Araf. 55)

5. Latifah Akhfa (لطیفه اخفی)

Its primary function is inspection. Just as we see ordinary things in the visible, so is seeing the Self of Allah Ta'ala without feeling uneasiness. This is the place of trust (مقام ایقان) and the place of faith (مقام ایمان). This is the purpose and relationship with Allah. Their formal perfection is the fulfillment of Shari'ah, and their spiritual perfection is the realization of self (ذات). Their auxiliary dhikr is the name of Allah, whether it is the presence of the "Zat" subject or the presence of the "Ism" noun. There is a blessing in the presence of the "Ism" Noun, and in the presence of the self (ذات), there is the origin and nearness. The Ahl al-Hazor people are always attracted to Allah. This is the perfection of the caste. This is the ultimate worship. All the stages of the one who has attained attention and attraction are quickly settled. And the one who does not get a presence is still at the destination. Its location is in the middle of the chest. Do the dhikr to the extent that all five Lataef are released with the divine dhikr. It is light green.

Its extinction (Fana) is associated with the emergence and witnessing of a Barzakhi stage between the Tanzihiya stage and the Ahadith-e-Mujarida stage, and this is the place of Wilayat Muhammadiyah (ﷺ). The sign of this is the continuous mention of Latifah and the sense of closeness. Its effectiveness is manifested in the

elimination of deadly spiritual diseases such as arrogance, pride, and self-love, and in the attainment of complete presence and contentment.

According to the (Alam-e-Amr) perfections of these five Lataef of Allah Almighty, the Wilayat has been divided into five levels, and each level is under the feet of one of the Prophets (AS), and from the proper attributes, each branch is the origin of one of the Prophets (AS). Its components are established by other Prophets (AS) and human beings, and that Sahib-juzzi (Partial) derives blessings from his Sahib-Kulli (Complete) as a follower and follower, is called under the feet of this Prophet, and is said to be the follower of this Prophet. All the first Prophets (AS) have others under their feet, and every Prophet must have a Wali under his feet. There may be more. Therefore, in every era, the number of Auliya Allah must have been equal to the number of Prophets (AS).

(Umda-tul-Suluk)

The meaning of Lataef-e-Khamsa of ``Alam Amr'' is that the Wilayat is under the feet of the Prophets (AS), which means that the nearness of the Wilayat to the Prophets in the original location, the seeker receives the shadow of this proximity, for example, in "Latifah Ruh." The nearness that the seeker attains is the shadow of Wilayat Khalili "under Hazrat Ibrahim AS" (علیٰ ھٰذاالقیاس).

It should be known that this is a mention of the Prophet's Wilayat; the place of Prophethood is much higher than it, and the teachings of the place of Prophethood have much more to do with the knowledge of Wilayat. They are taller and better than Wilayat's knowledge.

Therefore, the first level of Wilayat, which is the level of the Qalb (heart), is under the feet of Hazrat Adam (AS), and the one who has this level is called "Adam Al-Mashrab." Their Lord (Trainer) is the attribute of Takwin, which is the cause of the issuing of actions. Therefore, a person derives the gift of the manifestation of attributes and actions, and the journey of the "Ism-e-Qayyum" reaches the point following it and obtains the manifestations of other names and attributes in connection with it. The second level of Wilayat, which is the place of Ruh, is under the feet of Hazrat Ibrahim (AS). And Hazrat Noah (AS) also participates in the same position. The person of this rank is called "Ibrahim al-Mashrab." His Lord is the attribute of knowledge, who gathers it in the person's characteristics. Ibrahim al-Mashrab receives the grace of the manifestation of personal attributes. The third level of Wilayat is the "Ser," under the feet of Hazrat Musa (AS). This level is called "Musa al-Mashrab"; his glory is talking with the Lord of the Eloquent. The seeker of this place is summoned, "Musawi al-Mashrab," and gets the grace of personal virtues and eloquence.

The fourth rank of Wilayat is "Khafi," under the feet of Hazrat Isa (AS). Their Lord is from the qualities of Salbiyah (Force of seizing), which is the place of sanctification and praise, not from the attributes of evidence, and most of the angels share with Jesus (AS) in this place, and they have great glory in this place. "Isavi Al-Mashrab" is said to be the one who receives the blessing of attributes of Salbiyah, which is the place of sanctification and praise.

The fifth level of Wilayat, which is the "Akhfa" place under the feet of Hazrat Khatam-ul-Rasul Muhammad Mustafa (ﷺ), is called "Muhammadi al-Mashrab". Their Lord is "Rab-ul-Arbab," the center of the circle of their perfections and attributes. The definition of this lord in terms of attributes is compatible with the glory of knowledge because this glory is the excellent glory (comprehensive of all perfections). Accordingly, the nation of Prophet Muhammad (ﷺ) became the nation of Prophet Ibrahim (AS) and his Qibla became his Qibla. The "Muhammadan Al-Mashrab" derives the grace of the accumulator.

The degrees of Wilayat are not superior to each other in terms of being first or last; that is, "Sahib Qalb" is not lower and "Sahib Akhfa" is not higher. Still, in terms of nearness, distance, and the degrees of shadow, the goal is to set the highs and lows to be determined. So, Sahib Qalb is better than Sahib Akhfa, who lacks this closeness, and the perfection of ability in these five levels of Wilayat is related to reaching its final point. Such a seeker is called "تأمر الاستعداد یا تأمر المعرفت". Also, the difference in the mentioned Wilayat ranks is that the Auliya Allah and the Prophets (AS) are above this difference. Therefore, the position of the Prophet in the Wilayat obtained from the heart is better than the Wilayat of the Wali, which is obtained secretly, even though this Wali has completed the perfections of the Al-Akhfa, and the head of this Wilayat is always under the steps of the Prophet of this Wilayat.

When the seeker determines the path of Suluk "behaviour" with the grace of Shaykh Kamil's company and attention and mentions it in Lataef-e-Khamsa, then these bad traits are corrected, and the Lataef of the All-Knowing becomes enlightened and reaches its principle and its attraction. He turns towards the Almighty and attains the "مقامات عشرہ سلوک," then he achieves the closeness of Allah according to his reality. This is called "سیر قدمی یا وصول". The seeker does not walk beyond his position, but there is a vision, also called attainment, and there is no end. So, the walk is related to the place of receiving, which is the origin of the seeker, and the walk is associated with the attainment of the present, which is the place of the other perfection. (Allah knows the truth)

(Umda-tul-Suluk)

Latifah e Nafs

Its location is below the navel. Some people have said that it is located in the middle of the forehead, and that its light colour is green and blue. Hazrat Imam Rabbani Mujaddid Alf Al-Thani (ra) said that his head is at "Umm al-Demagh," or the middle of the forehead, and his foot is connected to the Navel (according to Ahl al-Kashf, both positions are equal in terms of the Nafs). The elimination of psychosis and stubbornness shows its effectiveness, the creation of the substance of helplessness and reluctance, and the increase of interest in remembrance.

Hazrat Haji Imdad Ullah Muhajir Makki (ra) writes in "Zia' al-Qulub" that the seeker should remember these six Lataef to the point that he becomes aware of them. Murshid should focus on putting this dhikr in the Lataef of Murideen. He should pray in the presence of Allah and ask the follower to recite the Name of Allah from the heart without moving the tongue. By stopping it from coming to the heart, he should incline his heart towards himself with a heartfelt passion so that the effect of this attention will create movement in his Latifah, and the dhikr will continue. In this way, for more or less an hour, he should be focused on the devotee and think that this disposition that I have achieved is due to the help and attention of the elders of the chain.

The heart is the abode of the true Qalb (from the eternal world) and is also called the comprehensive reality. It is Allah's habit that when the disciple turns to his heart, grace reaches him from the source of grace through the true heart. When the practice of Latifah al-Qalbi is perfected and Fana al-Qalbi is achieved, the rest of the Lataef should be practiced separately. Funa-e-Lataef means to be immersed in Latifah. Bringing to the Latifah-e-Ruh struck the heart of "الا اللّٰہ" in such a way that its effect reached all the Lataef. Let him imagine the negation of no God and the affirmation of Allah's Self; there is no need for suffering. Sometimes, lights and revelations appear to the devotee in Latifah; in such a situation, he should not be lost in them but think of Allah's majesty and purity. Negation and affirmation "نفی و اثبات" of the heart is also taught. The method is to close the eyes and lips, exhale from below the navel, bring it to the throat, and say "اللّٰہ." But take care of the odd number and the middle so that the effect is visible, and if there is no effect, then it is an argument of futility. Then, we must start over. The impact of remembrance is that human existence is wholly negated at the time of negation, and divine emotions appear in the state of affirmation. In this dhikr, it should be such that the remembrance of Allah prevails in a person's heart, the name of the beloved is forgotten, and the lustre of the special fades away.
(Kuliyat Imdadiya. Pg. 40-41. Published Deoband)

- **Latifah-e-Qalb**: It is under the feet of Hazrat Adam (AS). This is the Adam-al-Mashrab.
- **Latifah Ser**: It is under the feet of Prophet Noah (AS) and Prophet Ibrahim (AS). This is the Mashrab of Noah (AS) and Abraham (AS).
- **Latifah Ruh**: It is under the feet of Hazrat Musa (AS). This is the Mashrab of Hazrat Musa AS.
- **Latifah Khafi**: It is under the feet of Hazrat Jesus (AS). This is the Mashrab of Jesus (RA).
- **Latifah Akhfa**: It is under the feet of Hazrat Muhammad Mustafa ﷺ. This is Mashrab-e-Muhammadi (ﷺ).

Latifah Qalibiyah:

This is the second Latifah of the "Alam-e-Khalq" (Universe), but actually, it consists of all four Lataef (air, water, fire, and earth). Its place is the whole body. (According to some, it is connected to the navel) Its sign is the release of dhikr from every part of the body and hair. Its effectiveness is shown by getting complete freedom from meanness and worldly areas. Its light is like fire.

Lataef Alam Amar is compatible with the perfections of Wilayat, and Lataef Alam Khalq is consistent with the perfections of Prophethood. Each of the five Lataif of the Almighty corresponds to one of the Lataifah of the Creator. For example, Latifah Heart with Nafs, Latifah Ruh with Water, Latifah Ser with Air, Latifah Khafi with Fire, and Latifah Akhfa with Mud.

Determining the Lataef (characteristics) in the human body:

Sufia Karam has specified the places of Lataef, which this blessed hadith supports. The Holy Prophet (ﷺ) placed his lucky hand on the forehead of Abu Mahzourah (RA), then moved his hand over his face and moved it to his chest, then moved it to his liver, then the hand of the Prophet (ﷺ) reached his navel, then he (ﷺ) prayed: May Allah bless you and send a blessing on you.

(Ibn Majah, Chapter Tarija fi al-Azan. 53)

From the hadith mentioned above, it is known that the Messenger of Allah ﷺ moved his hand from the head to the navel of Hazrat Abu Mahzourah (RA) and prayed for blessings. It was by the wisdom to deliberately spread the blessed hand over such a part of the body, as it is evident to the people of vision that this part of the body is part of the places of Lataef. However, these places are essential, determined, and blessed by the hadith. It has been proven.

Latifah's release meaning:

The dhikr in any Latifah does not mean that the meat or the place of the Latifah moves. Still, the movement of the dhikr from the heart reaches the ears of the imagination, and the ears of the imagination hear the dhikr (repetition of the word of Allah).

Some Mashaikh consider the outward movement of the flesh necessary for beginners and instruct disciples in this method. But the fact is that the movement of Maqam-e-Latifah is not required in Zikr al-Qalbi, etc. Huzur al-Qalbi (i.e., not being negligent) and with sincerity, and Huzur with Allah is the sign of releasing Latifah. (**وهو المقصود**). Our Shaykhs said (**حقيقة الذكر رفع الغفلة**) that is, the reality of remembrance is not to be negligent.

(For more details, see Al-bayonet Sharh Maktobat Volume 1 Maktoob 1)

Spiritual diseases and their treatment

Man is a mixture of two things: spirit and body. As various diseases attack the human body, the human soul/spirit is also affected. There are doctors and sages for treating physical diseases. Similarly, there is Auliya Allah for the treatment of spiritual diseases. Just as medicines given by a qualified doctor should be used in the prescribed manner to treat physical diseases, similarly, to treat spiritual diseases, one should follow the instructions specified by the physician, the Auliya Allah, the Murshid, and the Shaykh. The precautions must be followed strictly. Without it, spiritual diseases within the heart are complicated to heal, as Allah Ta'ala has said in the Qur'an about the hypocrites.

فِي قُلُوبِهِم مَّرَضٌ ۙ فَزَادَهُمُ ٱللَّهُ مَرَضًا ۖ

In their hearts is a disease (of doubt and hypocrisy), and Allah has increased their disease.

(Surat al-Baqarah. 10)

Spiritual diseases originate in the heart. There are many types of them, of which the following are more deadly:

Disbelief, polytheism, hypocrisy, arrogance, envy, malice, backbiting, bigotry, immorality, cruelty, miserliness, misfortune, indecency, lying, betrayal, breach of promise, ignorance, selfishness, greed, hypocrisy, impoliteness, Laziness etc.

The Messenger of Allah ﷺ said! Beware! There is a piece of flesh in your body. When corrected, the whole body is fixed; when it is corrupted, the entire body is corrupted, so know that it is the (**Qalb**) heart.

(Sahih Bukhari and Muslim)

When spiritual diseases affect a person's heart, they become subject to self-will. And starts following the Nafs's desires. Shayatin starts running through his veins, passions stirring in his heart, and he goes on in evil and cruelty. According to him, sin is no longer a sin. The sense of good and evil is lost. By doing a sinful deed, he gets rid of it as if he had done a great deed. He is attracted to sin and delights in sin. There is a feeling. He gets stuck in the mire of sins and disobedience.

Such a patient is treated with spiritual attention. Whoever comes to the eyes of Allah from the heart of Wali Allah, and the one who has this look on him, the

hardness of his heart ends, and he turns to the remembrance of Allah, and then he gets the Tawfiq of repentance. This turning to Allah does not happen on its own, but when the spiritual patient is continuously given spiritual medicine and food (*Zikr-e-Elahi*), the patient begins to heal. The spiritual healer observes his spiritual ailments and prescribes accordingly. If he follows the method prescribed by the physician, his disease is cured, and his negative emotions become positive. When thought is reformed, it also affects human organs and external actions.

If a medicine is taken without a doctor's advice, it can cause harm rather than benefit. Therefore, the treatment of spiritual diseases, in which the remembrance of Allah is the elixir, is not effective without the advice and guidance of a mentor. Satan is lying in wait to mislead a person; he deceives even during the remembrance of Allah, except one who has come under the training of a leader. Significant spiritual diseases penetrate the human heart by the devil and the soul, and the person does not even know it. Even while worshiping, a person can be arrogant, hypocritical, envious, bad-tempered, bigoted, a traitor, a liar, selfish, or greedy. These diseases lick him like termites, and man continues to think of himself as a chosen worshipper. Because these diseases are not identified without a mentor. Shaitan continues to show him by highlighting his virtues.

Maulana Rum (ra) writes in his Masnavi.

ہر کہ او بے مرشدی در راہ شد　　اوغ ولان گمراہ ودر چاہ شد

گر نباشد سایہ پیر اے فضول　　پس ترا سر گشتی دارد بانگ غول

The man who has followed this path without a guide has been led astray by Satan and has fallen into the well (of error). O little mind! If the shadow of the mentor is not on you, the voices of the devils will lead you astray. ؎

So don't self-medicate; consult an authentic spiritual healer; he will give you the medicine and tell you the diet. Self-prescription can cause harm. It is important to note that abstinence is more important than medicine in spiritual healing.

Discoveries and miracles (کشف و کرامات اور خوارق)

There are three types of disposals:

1. **A Miracle (معجزہ)**
2. **Dignity (کرامت)**
3. **Import (استدراج)**

Istidraj is the knowledge nurtured in a person under the shadow of evil spirits or satanic jinns for particular reasons. Sahib Istidraj does not know Allah Ta'ala. This is the difference between the knowledge of divination and the knowledge of prophecy. The knowledge of prophecy is limited to the unseen, and the knowledge of prophethood takes a person beyond the limits of the occult to the knowledge of Allah.

Under the influence of prophetic knowledge, a supernatural act is issued by the prophet, and then it is called a miracle. After the end of Prophethood, this inheritance was transferred to the Auliya Allah, and the supernatural habit issued by the Auliya Allah is called Karamat. But this knowledge is also shaped by prophecy. The disposition of miracles and honours remains permanent. Permanent means it will not be removed until the possessor himself removes it.

Whatever is under the influence of Istidraj is not permanent, and its effect is automatically lost by changing atmospheric impressions. Anything that happens under the influence of Istidraj is called magic. An example of this also occurred during the time of the Messenger of Allah ﷺ.

During that period, Saf bin Sayyad lived in a garden near Madinah. Seizing the opportunity, the devil's disciples ambushed him, awakening his sixth sense. He covered his eyes with a cloak and watched and listened to Malaika's activities. And he used to describe the activities in public. People thought that he was Dajjal.

One day, when Hazrat Rasool Anwar ﷺ heard about his fame, he said to Hazrat Umar Farooq (RA)! Come, just look at Ibn Sayyad.

At that time, he was playing near Red Hill in Madinah. The Prophet ﷺ went near him and asked him a question. Tell me, who am I? He stopped and thought. Then you said you are the Messenger of the Ummi, but you say that I am the Messenger of Allah. Prophet ﷺ said! If your knowledge is poor, then you are in doubt. Tell me Well! What is in my heart?

He spoke! Sagittarius is a non-believer, which means you think I will not believe. The Holy Prophet ﷺ said! Then, your knowledge is limited, so you cannot progress

or even know why. Hazrat Omar (RA) said! O Messenger of Allah ﷺ! If you allow me, I will kill his neck.

The Messenger of Allah ﷺ replied! O Omar! If he is Dajjal, then you will not be able to control him, and if it is not the Dajjal, then you will kill him without reason. Leave it. Like Ibn Sayyad, none of the sages knows Allah Ta'ala.

Hazrat Suham bin Manab (ra) says that we participated in Jihad with Hazrat Al Alaa bin Hazrami (RA). We walked until we reached such an area that the sea intervened between us. Hazrat Al-Ala bin Hazrami (RA) prayed to Allah:

يا عليم يا حليم يا علی يا عظيم انا عبدک و فی سبيلک نقاتل عدوک

اللّٰهم فاجعل لنا اليهم سبيلا

O All-Knowing, O Forbearing, O glorious one, we are your servant and, in your way, we fight your enemy, O Allah, make for us a way to reach them.

The narrator says that with this prayer, the sea gave way to us, and we entered the sea. The water did not reach the saddles of our horses until we came out of the sea and reached the enemy.

(Tafseer Ibn Kathir, Kunz al-Umal)

Imam Quashari (ra) says! It is permissible to reveal Karamaat (dignity) to the Auliya Allah. The reason for its legitimacy is that it is understandable and does not violate any Shariah principle, and Allah's power creates Karamat. When it has become obligatory that the power of Allah makes dignity, nothing can prevent it from being permissible.

Supernaturally, the action is called Karamat, manifested by a guardian within the limits of Shariat. A miracle is a proof of prophethood, but karamat is not a proof of guardianship. If no Karamat (supernatural thing) ever appears at the hands of a guardian, it does not mean that he is not the master of guardianship. There is no prophet whom Allah has not sent with signs. A prophet confirms prophecy with miracles. The Auliya Karam's Karamat is subject to the Prophet's miracle. Sometimes, Allah's good servants do things that lead others to guidance and strengthen their faith. If a person is disobedient to Allah and performing fantastic work, then it is not Karamat, but Istidraj, which is showing magic. The Wali is carrying forward the work of the Prophet, so it is not strange that Karamat appears at his hands. Karamat is manifested only in the hands of the one with the power of faith.

People consider Kashf a great miracle, although it has nothing to do with nearness. For some people, discovery is natural. Kashf is not an argument for closeness because it is not necessary to be a Muslim. It can happen to believers, unbelievers, and atheists, just as some extraordinary powers are created or increased by physical exercise. In the same way, some special powers are made in the self by Mujahida and Riazat. Similarly, many psychologists today are familiar with the practice of hypnotism. There is no evidence in Kashf Shariat.

Hazrat Shahabuddin Suhrawardy (ra) says in his book "*Awarif al-Maarif*" that Allah Almighty gives Khawariq to some and not to others, even though these people are higher than Sahab Khawariq. Khawariq is something less than the remembrance of the heart (ذکر قلبی) and its essence. Hazrat Syed Zawar Hussain Shah Sahib (ra) wrote in "Umda-tul-Suluk" that it is not a condition for the manifestation of Karamat and contrary to habits because their control depends on the Mujahida and Riazat, and these things are also found among those who not follow the Shariah, such as the Jogi.

Karamat is not only that something supernatural happens or does something unique, but the real Karamat is to adapt one's life according to the Sunnah of the Messenger of Allah (ﷺ) and obtain the pleasure of Allah.

Allah Almighty commands prophets to show miracles, but it is obligatory on the Wali Allah to hide the honour and keep it hidden.

There are many types of Khawariq, among them a Kashf.

Kashf means to open, reveal, or uncover.

Hazrat Ali Haveri (ra) says! Kashf is the name for gaining specific knowledge of a fact through divine revelation.

There are two types of discovery.

1. Kashf Koni (کشف کونی)

2. Divine discovery (کشف الٰہی)

Kashf Koni (کشف کونی):

Those entities of the world that are invisible should become visible. And know the past and future. There is a narration in Bayhaqi Sharif from Hazrat Ibn Umar (RA)

that Hazrat Umar Farooq (RA) sent an army for Jihad and appointed Hazrat Saria (RA) as its leader. One day, Hazrat Umar Farooq (RA) was giving a speech in Madinah, and during the sermon, he called out, "O Saria! Be careful of the mountainside." The infidels were lying in ambush behind the mountain, which was seen by Hazrat Umar (RA). He informed Hazrat Saria (RA) from far away, and the sound reached him.

Divine discovery (کشف الٰہی):

Through this Kashf, one's own situation and that of other seekers are known. It becomes known who is close to Allah Ta'ala. One becomes aware of the sciences related to the nature and attributes of Allah Ta'ala. The universal example can be seen through Kashf's eyes.

Other types of morals and Khawariq come under the category of inspiration, in which Allah the Almighty bestows knowledge on the hearts of Auliya Allah. There is a difference between inspiration and temptation. Whispering makes the heart restless, while inspiration calms and satisfies it. The Messenger of Allah ﷺ said!

"Get a fatwa from your heart, and let the mufti also give you a fatwa."

Suppose the Ahl al-Zahir gives a fatwa that something is halal. In that case, a Sufi must obtain a fatwa from his heart because Imam Bukhari (ra) writes a hadith that says, "Beware of the acuteness of the believer, because he sees with the light of Allah what is in his heart." This hadith was narrated by Imam Tirmidhi (ra) on the authority of Hazrat Abu Saeed (RA) and Imam Tibrani (ra) on the authority of Abu Imama (RA).

Effect: (تاثیر)

There is also an effectiveness in the types of Khawariq. There are two types.

- One effect is that the aspirant's inner state of absorption in Allah is reduced.
- The second effect is that situations and events began to appear according to his prayers and intentions. An example is Hazrat Maryam (as); when Hazrat Zakariya (AS) goes to her, he receives sustenance from the unseen. These kinds of habits are also found in the Companions and Auliya Allah.

The Wali Allah doesn't need to know about it, nor does his intention have to be related to it. Sometimes there is knowledge without intention, and sometimes there is both knowledge and intention. On this basis, there are three types of Karamat.

1. Where there is knowledge and intention, such as the release of the Nile River by the blessed decree of Hazrat Umar Farooq (RA).
2. Where there is knowledge and no intention, like the arrival of an unseasonal fruit to Hazrat Maryam (as).
3. Where there is no knowledge and no intention, like Hazrat Abu Bakr Siddiq (RA) eating food with guests and increasing the food many times.

Hazrat Abu Bakr Siddiq (RA) was also surprised, proving that his knowledge and intention are not related in advance, and that it is a kind of rational doubt about the event, i.e., there is intention but no knowledge due to a lack of expertise. It is impossible to have the intention and disposition. Courage and attention are called the first type; the second type is not called the third type, but is a blessing and karamat.

In another sense, there are two types of karamat.

1. Sensory karamat (حسی)

2. Meaningful karamat (معنوی)

Ordinary people often know ً حسی ً and consider it perfection, such as understanding the state of one's heart, walking on water, flying, etc. That is, to stick to Shariat, to have a habit of good morals, to adhere to good deeds and do them sincerely, to purify the heart from envy, malice, and other bad habits, not to spend a breath in negligence, etc. These are the miracles in which there is no doubt about the origin. In the first type, there is doubt. That is why the perfect elders are afraid when the karamat is revealed, lest it be Istidraj or cause pride in the Nafs (self).

Due to this, fame and distinction among ordinary people should not be the cause of destruction, and they hide it like a menstruating woman hides her menstruating clothes. They wish that no merit of ours was revealed in this world so that we would get its reward and reward in the hereafter, because it is certain that the extent to which someone lacks a blessing in this world, he will be rewarded in the hereafter.

The elders said that it is obligatory to hide one's karamat, except where there is a need to express it or permission from the unseen, or the situation is so overwhelming

that there is no will and authority left in it, or the intention is to strengthen the belief of a seeker of truth and disciple. If so, the expression is permissible there.

Some of the perfect auliya are in the position of servitude and the dominance of pleasure, so they do not dispose of anything; that is why their karamaat is not known, and some are not endowed with the power of disposal; their karamat is submission. From this, it is known that for Wilayat, it is not necessary to have karamat or to be visible, nor is the abundance of khawariq a reason for virtue, and it is accepted that even a great Wali cannot reach the level of a lowly companion. However, there have been very few cases of misbehaviour among the Companions. On the contrary, the blessings of some Auliya Allah have been revealed from them. The point is that more reward is magnificence, and the name of pleasures and fortunes is khawariq. There is no reward for eating food, but it is a reward for worship. This is why the Muhadeseen did not mention the Companions' deeds in their Manaqib, but have instead tied their chapter separately. Some Jogi also manifests Khawariq. Even after their death, some of the Auliya Allah show signs of karamat, and this has reached the limit of frequency in terms of meaning, in which there is no room for doubt.

Some people misunderstand karamat and consider strange actions karamat, believing in the perfection of the doer. Today, many such stories are happening, for example, mysticism, Freemasonry, attendance, Hamzad's process, operations and impressions, talismans and magic, effects of strange drugs, witchcraft, detention, etc. Some of the signs in it are merely imaginary, and some are the charisma of the imagination.

Discovery of graves and discovery of a chest

(کشفِ قبور اور کشفِ صدور)

Kashf is very frequent in the Suluk of Mashaikh, often due to the abundance of Mujahida and sometimes Wahbi. The discovery due to Mujahida is reserved for Tasawwuf and can be achieved by those who do Mujahida and Riazat. It is not necessary for the person doing Mujahida to be a Muslim. Often, the Mashaikh prevent their followers from doing the mujahida of Kashf. Akbar's scholars considered revelations, even if they were Wahhabi, as a hindrance in the Tariqat. It is as if the garden flowers are blooming right and left along the path. If one starts watching and enjoying them, it takes time to complete the path and reach the destination, and sometimes one gets lost. That is why the Mashaikh generally do not consider them favourites but allow it.

Holy Prophet ﷺ passed by two graves, and they were being punished, which the Messenger of Allah ﷺ heard, on one for not avoiding splashes of urine and on the other for gluttony. Once, the Messenger of Allah (ﷺ) went to a garden (cemetery), and he (ﷺ) was riding a mule. There were five graves on which punishment was taking place. The Messenger of Allah ﷺ said! I am afraid that you will not stop burying the dead. Otherwise, I would have prayed to Allah Almighty to make you hear the sound of the torment of the grave that I am hearing.

There is a story written in "*Hayat al-Sahaba*" that once Hazrat Umar (RA) went to Jannat al-Baqi and spoke! Peace be upon you, O people of the graves! Listen to our situation: your women have married others, others have moved into your houses, and all your wealth has been divided. What we had sent forward was received, and what we had spent in the way of Allah was profitable, and what we had left behind was a loss.

Hazrat Abdullah bin Umar (RA) says that once I passed by Badr. A man came out of a pit with a chain around his neck, and he was calling to me again and again, saying that Abdullah (RA) gave me water, and another man came out of the same pit with a whip in his hand and said: O Abdullah (RA)! Please do not give him water. He is a disbeliever. After that, he struck him with a sword and made him fall back into the pit. I attended the service of the Holy Prophet (ﷺ). I narrated the incident, and the Holy Prophet (ﷺ) said that it was Abu Jahl and that this punishment would continue to be inflicted on him until the Day of Resurrection.

Allama Ibn Qayyim (ra) has written a story about a friend who left the house at the time of Asr and went to the garden. He stated that he reached the graveyard before sunset. Saw a grave with a flame like a glass vessel and the dead inside

the flame. I started to feel sleepy. Then I looked at the city to make sure I was awake. I returned home in a daze, and my family gave me food I did not eat. I went to the city and investigated this grave and found that it was the grave of a cruel tax collector.

All these events described are about the discovery of graves; now, a few events are about the discovery of chests.

Allah Almighty is saying!

اِنَّ فِیۡ ذٰلِکَ لَاٰیٰتٍ لِّلۡمُتَوَسِّمِیۡنَ ؕ

Indeed, in this, there is no way for those who have acuteness.

Hazrat Ibn Abbas (RA) says that "*Mutowasimin*" refers to fastidious people. Hafiz Ibn Qayyim (ra) says that pureness is for the heart that is clean from impurities and has gained closeness to Allah, then such a person sees with the light of Allah that Allah has placed in the heart. The blessed saying of the Messenger of Allah (ﷺ) is to beware of the delusion of a believer; he sees with the light of Allah. (Tirmidhi)

This acuteness arises from closeness to Allah Ta'ala, because when one gets close to Allah Ta'ala, the evil thoughts that hinder the recognition and realization of the truth are removed from him. For him, a light is created in the heart; with this light, he sees things that other people, far away from Allah Ta'ala, cannot see. It is mentioned in the hadith that no servant can get close to Me as much as a servant gets close to Me through duties (*Faraed*) and Nawafil until I make him my beloved. When I love him, I become his ear. I am the ear with which he hears, the eye with which he sees, the hand with which he grasps, the feet with which he walks. When this condition is achieved, the servant's heart becomes clear and transparent like a mirror. In his heart, the forms of reality begin to reflect. Its meaning is not wrong. Because when a person sees with Allah, he sees what is accurate, and when he listens with Allah, he hears what is in reality. This knowledge is not hidden, but Allah puts it in his heart. When light dominates the heart, its brightness falls on the organs.

Holy Prophet (ﷺ) saw Bayt al-Maqdus from Makkah. While digging a trench in Madinah, he saw the conditions of Syria, the gates of Sana'a and Madinah Kasra. When Najashi died in Abyssinia, it was revealed to him in Medina. Hazrat Umar (RA) saw Sariya in Nahavand while staying in Madinah.

Once, Imam Muhammad (ra) and Imam Shafi'i (ra) were visiting Masjid Haram when a person entered. Imam Muhammad (ra) said that he is a carpenter. Imam Shafi'i (ra) said that I think he is a blacksmith. When the man came near, they

asked him, and he said that I had been a blacksmith before, and now I work as a carpenter.

There was once a young man in the service of Hazrat Junaid Baghdadi (ra). Hazrat Junaid (ra) asked him what these people were talking about. He said that they were right. It would be best if you thought of something as well. Hazrat Junaid (ra) said that I thought. He said that you have thought about this. Hazrat Junaid (ra) said that it was wrong. Then, for the second and third time, Hazrat Junaid (ra) thought something, and he told Hazrat Junaid (ra) that it was wrong. After three times, he said this was an extraordinary thing. You are truthful, and I am more aware of the state of my heart.

Hazrat Abu Saeed Kharaz (ra) says he entered Masjid Haram one day. Meanwhile, a fakir, wearing two old sheets and asking for something, also joined. I said in my heart that such people burden the world. He looked at me and spoke.

وَٱعْلَمُوٓاْ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِيٓ أَنفُسِكُمْ فَٱحْذَرُوهُ ۚ

And know that Allah knows what is in your minds, so fear Him.

(Surat al-Baqarah: 235)

I repented in my heart; He gave me a voice and another. Read the verse.

أَنَّ ٱللَّهَ هُوَ يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ

that Allah accepts repentance from His slaves

(Surah Al-Tawbah. 104)

A man came to Hazrat Uthman (RA) and, on the way, his eyes fell on a woman, and he stared at her. Hazrat Uthman (RA) said, "Some people come to me, and the effect of adultery is visible in their eyes." These are righteous affairs that Allah Ta'ala reveals to these people because it is proven that there are addresses and revelations for the Auliya Allah.
(Compliance with Shariah and Tariqat)

Rare gems

The difference between the will of

Allah

and one's will
is called

"grief"

Chapter Four

Imam Rabbani Hazrat Mujaddid Alf Al Thani (ra)

Hazrat Mujaddid Alf al-Thani, Sheikh Ahmad Sirhindi Farooqi (ra), was born on 14th Shawwal 971AH, corresponding to 26th June 1564AD, in Sirhind, India. His name was Ahmad, and his nickname was Badruddin. His surname was Abu Barakat; he was the 13th descendant of Hazrat Umar Farooq (RA) and was called Farooqi. He received his early education from his father, Makhdoom Abdul Ahad (ra), and other scholars of Sirhind. His father received the caliphate from Sheikh Rukn-Uddin (d. 983 AH) in the Qadiriya and Chishtiya lineages. His teacher in hadith was Shaykh Yaqoob Sarafi Kashmiri (ra). Apart from them, Hazrat Mujaddid (ra) also acquired knowledge from Hazrat Kamal Kashmiri (ra), Hazrat Yakub Kashmiri (ra), and Bahlul Badakhshani (ra). In the books of Tasawwuf, he studied Shaykh ibn Arabi's (ra) book " (فصوص الحكم) *Fusoos al-Hikam* " and Hazrat Shahabuddin Suhrawardy's (ra) book "*Awarif al-Ma'arif*." He had immense God-given abilities. At first, he was convinced of Ibn Arabi's (ra) theory of *Wahid al-Wujud*, but later, he became convinced of the theory of *Wahid al-Shahood*. After completing his education, he started teaching. He also spent some time in Allahabad, where he had the opportunity to meet Abul Fazl and Faizi many times.

Hazrat Mujaddid Alf al-Thani (ra) relates to the four chains:

1. Silsila Alia Naqshbandiya:

Imam Rabbani Sheikh Ahmad Sirhindi (ra) was a follower of Hazrat Khawaja Baqi Billah Dehlvi (ra). He was the caliph of Khwaja Muhammad Khwajgi Amkangi (Ra), he was the follower of Sheikh Muhammad Darwish (ra), Muhammad Zahid (ra), of Khwaja Ubaidullah Ahrar (ra), and Maulana Yaqub Charkhi (ra), he of Khwaja Alauddin Attar (ra), and he was a follower of Khalifa al-Rasteen Hazrat Khwaja Bahauddin Naqshband Bukhari (ra).

2. Silsila Alia Qadriya:

Hazrat Mujaddid Alf al-Thani (ra) was a follower of Hazrat Shah Ismail Kathali (ra). He was a follower of his father, Shah Kamal Kathali (ra), he was a follower of Shah Fazail (ra), he was a follower of Shah Kadai Rakhman (ra), of Sheikh Abul Hasan (ra), Syed Rahman (ra), of Sheikh al-Momineen Shamsuddin (ra), he of Shah Aqeel (ra). He was a follower of Syed Bahauddin (ra), he was a follower of Qutb al-Afaq Syed Abdul Razzaq (ra), he was a follower of his father, Hazrat Mehboob Subhani Qutb Rabbani Ghous Samdani Syed Abdul Qadir Jilani (ra).

3. Silsila Alia Chishtiya:

Hazrat Mujaddid Alf al-Thani (ra) swore allegiance to Sheikh Abd al-Ahad (ra). He was a follower of Sheikh Al-Mashaikh Rukn-Uddin Chishti (ra), Sheikh Abdul Quaddus Gangohi (ra), Sheikh Muhammad Arif (ra), Sheikh Ahmad Abdul Haq Rudli (ra), Sheikh Jalaluddin Panipati (ra), and Sheikh Alauddin Ahmad (ra). He was the caliph of Sabir Kaliyari (ra), Sheikh Fariduddin Ganj Shakar (ra), Hazrat Qutbuddin Bakhtiar Kaki (ra), and Hazrat Khawaja Moinuddin Chishti Ajmeri (ra).

4. Silsila Alia Suhrawardya:

Hazrat Mujaddid Alf al-Thani (ra) was a follower of Sheikh Abdul Ahad (ra), Sheikh Rukn-Uddin Gangohi (ra), Sheikh Abdul Quaddus Gangohi (ra), Sheikh Muhammad Darwish (ra), Sheikh Badhan Bahraichi (ra), he of Syed Ajmal (ra), he of Syed Makhdoom Johannian Janan Gasht (ra) was a follower of Hazrat Jalaluddin Bukhari Ochi (ra), he was a follower of Shaykh Rukn-Uddin Abul Fateh Multani, he was a follower of Shaykh Sadruddin Arif (ra), he was a follower of Qutb al-Mashaikh Bahauddin Zakaria Multani (ra) and he was a follower of Sheikh al-Shayok Hazrat Khwaja Shahabuddin Suhrawardy (ra).

He used to excel in the Qadriya method, and then he learned the Chishti method from his father, Hazrat Sheikh Abdul Ahad Chishti (ra). Then, after his father's death, the happiness of Hajj and the pilgrimage to the holy shrines took hold. In 1008AH, he stopped at Delhi on his way to the Holy Haram, where he met Hazrat Maulana Hasan Kashmiri (ra), a follower of Arif Billah Hazrat Khwaja Baqi Billah Dehlvi (ra). He mentioned the achievements of Hazrat Khwaja Baqi Billah (ra) and the virtues of Naqshbandiya Silsila, so he appeared in the service of Hazrat Khawaja Baqi Billah (ra). He accepted the hospitality of Hazrat Khwaja (ra) for two weeks. It was not even two days after his heart condition changed that he pledged allegiance to Hazrat Khawaja Baqi Billah (ra). Many of Tariqat's goals have been achieved in a very short period. Hazrat Khwaja Baqi Billah (ra) was also convinced of his academic ability, spiritual elevation, and courage. In a letter, he writes about you. Sheikh Ahmad (ra) is a gentleman from Sirhind, known for his knowledge and decisive action. This poor man has spent some days with him. Many strange things were observed in his company.
(Zubda-tul-Muqamat by Maulana Hashim Kashmi)

Hazrat Khwaja Baqi Billah (ra) passed away in 1011AH. Akbar Badshah died two years after him, and his son Jahangir ascended the throne. Hazrat Mujaddid Alf

al-Thani (ra) was forty-two years old then. Hazrat Khwaja Baqi Billah (ra) and Hazrat Mujaddid Alf al-Thani (ra) were the same age. Both were born in 971AH. Hazrat Khwaja Baqi Billah (ra) passed away at forty, and his mission was completed by Hazrat Mujaddid Alf Al-Thani (ra). Hazrat Mujaddid (ra) dedicated his whole life to the service of religion. Due to the heretical beliefs of King Akbar and his misguided nobles, it became tough for people to follow the original religion. Numerous elements of Hinduism were assimilated and officially supported. Hazrat Mujaddid Alf al-Thani (ra) did total jihad against them.

Akbar Badshah himself was uneducated. The policy was to strengthen his government by any means, legal or illegal. For this, he hired intelligent advisors, including Hindus and Muslims, who were also influenced by Hindu customs and practices. These people made King Akbar hate Islam and invented new ways to gain the king's pleasure, in which bowing to the king was justified and necessary, which was also supported by the scholars of that time and founded a new religion, a combination of Islamic and Hindu culture. Islamic rituals were openly mocked. Scholars who spoke the word of truth were killed in public. Hindu-Muslim marriages became customary. Masajid were being locked, calls to prayer were banned, sacrifice was outlawed, and temples were upgraded, and new temples were built. Hindus were allowed to play songs in front of the Masajid. Circumcision and naming Muhammad were banned. Jizya was waived for Hindus. The government was apparently in the hands of the Muslims, but the system of government fell into the hands of the Hindus. The religious freedom of Muslims was abolished throughout India. It was made very difficult to follow the religion of Islam. Akbar was taught a new philosophy that Ram and Rahim were one. Efforts were made to reconcile Hinduism and Islam. In such circumstances, it became difficult for Muslims to save their identity. The government used to severely crush those who opposed him. In such circumstances, the faith of Hazrat Sheikh Ahmad Sirhindi (Mujaddid Alf al-Thani ra) got excited and stood up to fight this flood alone. He strongly opposed their infidel ideas, and he overcame this difficulty.

After the death of Akbar, Jahangir became the king. Hazrat Mujaddid Alf al-Thani (ra) wrote letters to influential scholars, Sufis, princes, and high officials of the army and informed them of the seriousness of the situation. Many people started agreeing with him. His followers and power were increasing. When Jahangir learned of this, he said that if the number of his followers continued to grow, he would one day overthrow my government. He called Hazrat Mujaddid Alf al-Thani (ra) to his court and asked him to perform sajdah there. He refused. On which the king was angry that court etiquette should be observed, but on his refusal, he was imprisoned in the fort of Gwalior. He was imprisoned in this fort for about a year, during which he preached Islam to the people inside the fort, and all the non-Muslims inside the fort accepted Islam and entered his circle. When King Jahangir

learned about this, he was alarmed and immediately released him and offered him gifts. Hazrat Mujaddid Alf al-Thani (ra), through Jahangir, ended all polytheistic and atheistic ideas introduced during the reign of Akbar. Jahangir was highly influenced by Hazrat Mujaddid (ra) and became one of his devotees. All the restrictions on Islamic rituals were removed.

Hazrat Mujaddid removed (ra) the Hindu influence on Islamic Tasawwuf during this time. Hindu sadhus and so-called dervishes were spreading the word among the ordinary people that Ram and Rahim are two names of the same reality. This dangerous concept was being planted in minds. He vehemently denied this theory and explained to the people that Ram and Rahim are two different things: Ram is the creature, and Rahim is the name of the Creator and Master of the universe. This was the two-nation theory that Hazrat Mujaddid Alf al-Thani (ra) presented.

The Naqshbandiya series became very popular in India because of Hazrat Mujaddid (ra). Because of his relationship, this series came to be known as the Naqshbandiya Mujaddidiya.

Hazrat Mujaddid Alf Al Thani (ra) says in one of his letters!

All happiness is invested in obedience to the Sunnah, and the root of all mischief is opposition to Shariat. Hindus have performed many austerities and fought hard, but because they do not conform to Shariat, they are all untrustworthy and lowly. (Letters of the first office. Letter 114 in the name of Sufi Qurban by Hazrat Mujaddid Alf Al-Thani.

Sheikh Badr Uddin Naqshbandi (ra) wrote in his book "Hazraat al-Quds" that Allama Sayuti (ra) has narrated a sahih hadith in "Jama al-Jawama" that the Messenger of Allah ﷺ said!

يكون فى امتى رجل يقال له صلة يد خل الجنة شفاعة كذا وكذا من الناس۔۔۔۔

(There will be a man in my Ummah who will be called ʺSalah ʺby his intercession so that many people will enter paradise)

Perhaps this refers to the existence of Hazrat Sheikh Ahmad Mujaddid Alf al-Thani (ra), who was also a scholar among Sufi scholars. He once said! Thanks be to Allah, who has made me a mediator between two worlds and a mediator between two groups. These two parties refer to the unity of existence and scholars of Shariat. Hazrat Sheikh Ahmad Sirhindi (ra) convinced both groups with arguments and proof. He reconciled the two groups that had been at war for hundreds of years. God knows best.

Most people think that Shariat is the shell and Tariqat is the brain; they do not know the real issue. Some Sufis have been deceived by the things that have come out in the Sukkur and Masti and have fallen into the temptation of circumstances and places. The way of the Prophet ﷺ is the straight path. Except for it, all the other paths are crooked and misguided.

Allah is the Almighty!

اِنَّ هٰذَا صِرَاطِیْ مُسْتَقِیْمًا فَاتَّبِعُوْهُ وَ لَا تَتَّبِعُوا السُّبُلَ

Indeed, this is my straight path. Follow it and do not take any other paths

The guidance of the Messenger of Allah ﷺ is better than all guidance.

خَیْرُ الْهَدْیِ هَدْیُ مُحَمَّدٍ

The best biography is the biography of Muhammad ﷺ

(Letters from Office 1. Letter 40 to Sheikh Muhammad)

She said more! Tomorrow, on the day of judgment, only obedience to Sahib Shariat ﷺ) will be helpful.

This submission makes available references, findings, sciences, knowledge, mysteries, and codes. Otherwise, there is nothing in them except import and error. (Maktobat Office 1. Named Qalij-Ullah)

The most excellent Jihad is speaking the truth before an oppressive ruler. Hazrat Mujaddid Alf al-Thani (ra) was a practical example of this hadith. He fought the tyrannical rulers and opposed the Hindus and misguided sects. He performed the most challenging task of renewing the religion. That is why the Nation of Islam remembers him as Mujaddid Alf al-Thani (ra).

The letters in his written collection gained the most popularity. These letters were compiled during the lifetime of Imam Rabbani (ra). They have three volumes. The first book is also called ‘Dar al-Marifat ’. It consists of 313 letters. The second office, called ‘Noor Al-Khalaeq ’, has 99 letters. But the letters are very long and detailed. The third office, called “Marifat al-Haqaeq,” has 124 correspondences. All these correspondences are treasures of truth and knowledge.

Apart from these, there are also his Resail, the details of which are as follows.

۱۔ شرح رباعیات

۲۔ اثبات نبوت

۳۔ رسالہ ردروافض

۴۔ رسالہ تہلیلیہ

۵۔ معارف لدنیہ

۶۔ مبداء و معاد

۷۔ تعلیقات عوارف

Imam Rabbani Hazrat Sheikh Ahmed Sirhindi visited Ajmer in 1622 AD, where he saw the shrine of Hazrat Khawaja Moinuddin Chishti (ra) and meditated for a long time. He said that many mysterious things were mentioned. At the same place, the servants of the shrine presented him with the grave cloth of the shrine, which he accepted and said that this cloth had been very close to Hazrat Khwaja, so it should be kept for my shroud. After that, he went to Sirhind, took a corner seat, and said the time had come. He also wrote letters to his friends and did a lot of charity. Someone thought the disposal of blasphemy was charity, so he clarified the reality by reciting this verse.

اج ملاواکنت سوں، سکھی، سب جگ دیواں وار

That is, today is the day of Wasal O Sikhi! May I devote the whole world to this happiness?

He left this world on 10th December 1624AD on 28Th Safar 1034AH at the age of sixty-three years. His mausoleum is in Sirhind Sharif.

Makhdoom Zada Hazrat Khwaja Muhammad Masoom (ra) says that Hazrat Mujaddid Alf al-Thani (Quds-sara) said in those days of health! "perfection can be specific and possible for a human being; I have been given a part of it with the help of Hazrat Rasool Anwar ﷺ. "

There is also a relation between Rasulullah (ﷺ) and Hazrat Mujaddid Alf Al-Thani (ra) that Rasulullah (ﷺ) received Prophethood at the age of 40 years. Hazrat Mujaddid Alf Al-Thani (ra) also received the Caliphate at forty years, and his Shaykh died at the age of forty years. The Messenger of Allah ﷺ brought the religion of Islam to completion in twenty-three (23) years. Imam Rabbani Hazrat Mujaddid Alf al-Thani (ra) continued to work for the renewal of faith for twenty-three years and died at sixty-three.

Descendants of Hazrat Mujaddid Alf al-Thani (ra)

Hazrat Sheikh Ahmad Mujaddid Alf al-Thani (ra) had seven sons and three daughters.

1. Hazrat Khwaja Muhammad Sadiq (ra) was born in 1000AH and died on 9th Rabi Al-Awwal 1025AH
2. Hazrat Khwaja Muhammad Saeed (ra) 1005AH, died: 27th Rabi Al-Thani 1070AH
3. Hazrat Khwaja Muhammad Masoom (ra) 1007AH, died; 9th Rabi Awwal 1079AH
4. Hazrat Khawaja Muhammad Farrukh (ra) 1010AH, died; 7th Rabi al-Awal 1025AH (age 15 years)
5. Hazrat Khawaja Muhammad Isa (ra) 1017AH, died; 7th Rabi Awwal 1025AH (age 8 years)
6. Hazrat Khwaja Muhammad Ashraf (ra), (age 2 years)
7. Hazrat Khwaja Muhammad Yahya (ra) died in 1024 or 1027AH; 27th Jumadi al-Thani died in 1096 or 1098AH.
8. Bibi Ruqiya Bano died in infancy
9. Bibi Umme Kulsoom died at the age of 14 on 8th Rabi Awwal 1025AH.
10. Bibi Khadija Bano became an adult and had children.

Khawaja Muhammad Sadiq (ra) was the eldest among his sons. He was one of the great wali Allah. From his childhood, the signs of good fortune and the lights of Wilayat were prominent in him. When Hazrat Mujaddid Alf al-Thani (ra) appeared in the Hazrat Khwaja Baqi Billah (Quds Sira) service in Jumadi Al-Akhira 1008AH, his son was also with him. He also came under the gaze of Hazrat Khawaja Baqi Billah (ra) and became honoured through remembrance, meditation, absorption, and connection. Despite his young age, he was blessed with those qualities that Hazrat Khawaja (ra) used to present to him compared to his elders. At that time, it was clear that this seven-year-old child, who had only recently stepped into the practice, had come a long way.

Hazrat Khawaja Muhammad Sadiq (ra) had a great eye for discovering hearts and graves from his childhood. The most surprising thing is that despite this dominance at a young age, he also completed religious education, became an expert in Uloom-e-aqliya-o-naqliya, and taught after his education. He studied Arabic arts from Sheikh Muhammad Tahir Lahori (ra) and Uloom Hukamiyah from Maulana Muhammad Masoom Kabuli (ra), and completed his studies at the age of 18.

The signs of mortality and non-relationship with the luxuries of the world were expressed in his blessed face to such an extent that his condition affected others as well. Some leaders used to say that, after reaching their assembly, as soon as they see this young man, the love of the world in their hearts diminishes.

When Hazrat Khawaja Muhammad Sadiq (ra) came from Talween (تلوین) to Tamkin (تمکین) and from Sukkur (سکر) to Saho (صحو) and from absorption (جذب) to behaviour (سلوک), at the age of twenty-one years, on Friday in the month of Jumadi Al-Akhira 1021AH, he received the Khilat-e-Khilafat of Hazrat Mujaddid Alf al-Thani (ra). He was honoured, and general permission was obtained for guidance and exhortation. Hazrat Mujaddid Alf al-Thani (ra) gave him his special robe. On the same day, a large group pledged allegiance and shook hands with him. At that time, a special light appeared on his forehead. When a plague epidemic broke out in Sirhind, Hazrat Khawaja Muhammad Sadiq (ra) said that the epidemic wanted a bite and would not go away until I went. So, he got a fever and died of the plague at a very young age. He used to say at the time of moribundity that Allah Ta'ala would now remove this calamity and epidemic from the people.

Hazrat Mujaddid Alf al-Thani (ra) writes in his letter 306 in the first book!

My late son (Khwaja Muhammad Sadiq ra) was one of the signs of the truth and one of the blessings of the Lord of the worlds. At twenty-four, he found something that hardly anyone had been blessed with. Religious knowledge and Uloom-e-aqliya-o-naqliya were perfect; even his students ranked highly in reciting Badawi and Sharh al-Mawaqif. His stories of (معرفت وعرفان) knowledge and stories of witness and discovery (شهود وکشف) are beyond description. Do you know that our Hazrat Quds Sira used to treat those who were suspicious of market food to satisfy their condition and used to say that the love I have for Muhammad Sadiq (a) is not for anyone else? And such is his love for us and no one else. His greatness should be assessed in this world. He had reached the end of Wilayat Musawi (AS). He used to describe the wonders and strangeness of this upper Wilayat. He was always humble. And he used to say that every wali has requested one or the other thing from Allah Ta'ala. I have begged and begged.

The second son was Hazrat Khawaja Muhammad Saeed (ra) (Khazan-ur Rahmat). Right from your childhood, signs of guidance and virtues appeared in you. Hazrat Mujaddid Alf al-Thani (ra) says Muhammad Saeed (ra) was four or five years old when he fell ill. So, it came out of his tongue that I wanted Hazrat Baqi Billah Sahib (ra). I wrote these words and sent them to Hazrat Khwaja Baqi Billah (ra). Hazrat Khawaja answered that your Muhammad Saeed (ra) had approached us absentmindedly and obtained the Nisbet. When he reached the age of

consciousness, he began studying the external sciences. Read many books by Sheikh Muhammad Tahir Lahori (ra). He also read books from his elder brother, Khawaja Muhammad Sadiq (ra). I read Hadith's books from his father and Shaykh Abdur Rahman Ramzi (ra) and obtained the Sanad. At the time of Tehsil-e-Ilm, Hazrat Mujaddid Alf Al-Thani (ra) was concerned about the Silsila Naqshbandiya. He was honoured and got the title of "Khazan-ur Rahmat". He engaged in teaching and learning from the ages of 17 to 18. Read both reasonable and difficult books with full ability and write notes on some of them. Among them is a suspension of Mishkout al-Musabeh. He had his theory in jurisprudence and solved the most challenging problems with little attention.

One day, Hazrat Mujaddid Alf al-Thani (ra) said about his two sons: when Muhammad Sadiq (ra) passed away, I thought in my heart that from now on I will get a son who is perfect in outward virtues and inward deeds that I could not find. After all, Allah subhanahu wa Ta'ala only granted these two brothers (Khwaja Muhammad Saeed (ra) and Khwaja Muhammad Masoom (ra) their deputy positions. Once, when Hazrat Mujaddid Alf al-Thani (ra) was visiting Delhi, Hazrat Khawaja Muhammad Saeed (ra) wrote a letter from Sirhind with enthusiasm at the beginning of the Suluk in which he wrote! Sir! I can't find the heart, but the heart itself. I am often surprised when I listen to the Holy Qur'an. I sit like everyone else. While engaged in zikr in Shahabad, he saw the soul separated from the body. Turns out it's one of those places of wonder. The leader of this place is Shaykh Al-Iraqi (Quds-Sara), and I saw that Hazrat Shaykh appeared and dominated as much as he conquered. At the same time, Hazrat Khawaja (ra) appeared, and I was satisfied. The next day, Hazrat Khawaja (ra) appeared again, and I got a lot of satisfaction. Hazrat Mujaddid Alf al-Thani (ra) wrote in response on the margin of this letter! The reports that Muhammad Saeed (ra) has seen are very accurate. Among the friends, none of them received this information with a characteristic. In-Sha-Allah, he will also be honoured by Wilayat Khaasa.

Hazrat Khawaja Muhammad Saeed (ra) says! Hazrat Mujaddid Alf al-Thani (ra) referred to me as the prayer leader during his last illness. In those days, the outstanding achievements and high places bestowed on Hazrat Mujaddid Alf Al-Thani (ra) were to be kept hidden like a secret, says Muhammad Saeed (ra), because all these are the results of prayers. You should follow me to fulfill his Qiyam. That is why these codes and mysteries have been revealed to you.

(الحمد للّٰہ علیٰ ذلک حمداً کثیرا)

Hazrat Khawaja Muhammad Saeed (ra) performed the Hajj of Baitullah and visited the grave of Rasulullah (ﷺ) along with his brothers, friends and companions in

1067AH. There, Haqq subhanahu Ta'ala was honoured with unique rewards and high positions. He was a great scholar, Sufi, and jurist. Shah Jahan and Aurangzeb Alamgir respected him a lot and were his disciples. The King invited him to come to Delhi, which he accepted. He went to Delhi on his invitation and stayed there for a long time. After some time, he fell ill. The royal doctors tried hard but to no avail. Even the hope of life was lost. He intended to go back to his homeland. But on the way, he died at the place of Sanbhalika on 27th Jumadi al-Akhira 1071AH. His funeral was brought to India, and Hazrat Khawaja Muhammad Masoom (ra) led the funeral prayer, and he was buried with Hazrat Khawaja Muhammad Sadiq (ra). Among the writings of Hazrat Khawaja Muhammad Saeed (ra) is an office of one hundred letters.

His third son was Hazrat Khawaja Muhammad Masoom (ra). After the departure of Khawaja Muhammad Saeed (ra), he settled in Sirhind Sharif and became responsible for instruction. His title was *Urwa-tul-Waska,* and he was remembered as *Qayyum Sani*. In the family tree of Tariqat, his name comes after Hazrat Mujaddid Alf al-Thani (ra). Emperor of India Aurangzeb Alamgir was his disciple. The successor of Hazrat Khwaja Muhammad Masoom (ra) was Hazrat Khwaja Muhammad Naqshband (ra). They are also known as Qayyum al-Salis. Aurangzeb Alamgir was a great believer in him. He was the most similar to his father, Hazrat Mujaddid Alf al-Thani (ra). Regarding his praise and knowledge, Hazrat Mujaddid Alf al-Thani (ra) said that he is a Muhammadan al-Mashrab. He had completed his studies in all the sciences at the age of sixteen.

He read some books from his elder brother, Khawaja Muhammad Sadiq (ra), and most books from his father and Maulana Sheikh Muhammad Tahir Lahori (ra). He memorized the Holy Quran in three months. In Ramadan, he used to finish one Quran within Tarawih, and another Hafiz completed two Qurans. People travelled long distances from nearby cities and villages to listen to the Holy Quran. One day, he told his father I see a light from which the whole world is illuminated, and the light is glorified in the particles of the world, just as the sun, if it sets, becomes dark in the world as a whole. Hazrat Mujaddid Alf Al Thani (ra) said! You will be the Qutb of your time. Remember this. والحمد لله كثيراً كثيرا

Hazrat Mujaddid Alf Al Thani (ra) says in one of his letters! It appeared that the one I was wearing on the child had been separated from me, and another child had been put on me instead. A thought came to my heart: had anyone found the Khilat I had taken off? I wished it were better if my son, Muhammad Masoom (ra), saw this Khilat of mine. A moment later, I saw that it had been given to my son (Khwaja Muhammad Masoom ra) and had been worn by him. This refers to my Khilat Mansab Qayumiyat related to training and completion. When the matter of this Khilat-e-Jadedah reaches its end, and it deserves to be taken off, I hope Allah

Ta'ala will grant it to my son Muhammad Saeed (ra). (Maktobat Sharif Office III, Maktoob 104)

On 27th Dhul-Hajjah 1021 AH, he got married to Bibi Ruqayyah, the second daughter of Mir Safar Ahmad Rumi (ra), one of the caliphs of Hazrat Mujaddid Alf al-Thani (ra), and all his children are from this wife.

He received the Naqshbandiya method from his father, who brought him good news about the holy places of Qayumiyat. On the day he visited his father's throne, fifty thousand people pledged their allegiance to him, including two thousand of the caliphs of Hazrat Mujaddid Alf al-Thani (ra). King Jahangir himself came to Sirhind Sharif to offer his condolences after hearing the news of Hazrat Mujaddid Alf al-Thani's (ra) death. In the same year, on Friday, the 7th of Ramadan, 1034AH, Hazrat Khawaja Muhammad Naqshband II (ra) was born happily.

In the works of Hazrat Khawaja Muhammad Masoom (ra), there are three books called Makatibat Sharifa and Maktobat Masoomia. He was the Sahib-e-Karamat older adult.

One son was Muhammad Yahya (ra), known as Shah Jeu. His height, speech, and looks were similar to his father's. He was still young when Hazrat Shah Sikandar (ra) came and said to Hazrat Mujaddid Alf al-Thani (ra) that you should grant me a son who will be wise and a devotee like us. Incidentally, Sheikh Muhammad Yahya (ra) was present at that time. Hazrat Mujaddid (ra) said, "Take him." Shah Sikandar (ra) introduced him as his relative and told him that this Makhdoom Zada would be called Shah Jeu from today on. He memorized the Quran at the age of nine. After his father's departure, he completed his education with his brothers. He was married to the granddaughter of Hazrat Baqi Billah (Quds Sira). He went for Hajj with his brothers in 1067AH and was blessed.

There are two great virtues of Hazrat Mujaddid Alf al-Thani (ra), which will remain. A blessed word of yours, the like of which no other word has been written. Others are your dear children, to whom you have given a very high level of excellence in your actions, knowledge, and inner perfections. No Sheikh Kamil on this earth has made his children so perfect. Its effects and blessings remain with your physical and spiritual children to this day. And His grace continues. Your two virtues will be bright like the sun and a source of pride for the rest of the world.

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ O

Brief introduction of Imam al-Tariqat Hazrat Khwaja Bahauddin Naqshband Bukhari (ra)

He was born on the 4th of Muharram 718 or 720 AH/1318 AD in Qasr Arifan, near Bukhara. His father's name is Muhammad bin Muhammad bin Jalaluddin Al-Bukhari. He is one of the descendants of Hazrat Hasan Askari bin Ali Naqi (ra) among the Sadat. His surname is Bahauddin, and his title is Naqshband. His lineage is as follows: Bahauddin bin Muhammad bin Jalaluddin bin Burhanuddin bin Abdullah bin Zain al-Abidin bin Qasim bin Shaaban bin Burhanuddin bin Mahmud bin Balaq bin Taqi Sufi Khaluti bin Fakhruddin bin Ali Akbar bin Hasan Askari bin Ali Naqi bin Muhammad Taqi bin Musa Kazim bin Jafar Sadiq bin Muhammad Baqir bin Zain al-Abidin bin Hussain bin Ali al-Murtaza. May Allah be pleased with him.

Before his birth, Hazrat Khawaja Baba Samasi (ra) gave the good news and spoke! It is near that Qasr Hinduwan will become Qasr Arifan, and he also said that I can smell male righteousness from this place. On the third day of his birth, Hazrat Khawaja Baba Samasi (ra) accepted him, took him as his son, and pledged to train him from his caliph Hazrat Amir Kulal (ra), saying that Hazrat Khawaja Syed Amir Kulal (ra) was his Shaykh-e-Talim, and he obtained permission from him. But he is the follower of Hazrat Khwaja Abdul Khaliq Ghujdawani (ra). Hazrat Khwaja Naqshband (ra) was among the Wali Allah by birth. From his childhood, his virtues and wisdom began to appear. Hazrat Khwaja Naqshband (ra) saw 37 years of Hazrat Baba Samasi (ra), 54 years with Hazrat Amir Kulal (ra), and 12 years with Sultan Khalil Ata (ra). Then, he was taken to Hijaz, accompanied by Hazrat Khawaja Muhammad Parsa (ra).

He says that Hazrat Khwaja Azizan Ali (ra) says that the face of men before the truth is like a table of food, and we say that it is like a nail; nothing is hidden from their eyes. He says that in the Tariqat of our Khawajagan (ra), there are four types of relationships: one is with Hazrat Khidr (as), the second is with Syed al-Taifah Hazrat Junaid Baghdadi (ra), and the third is with Sultan al-Arifin Hazrat Ba Yazid Bastami (ra), which he got from Ameer-ul Momineen Hazrat Ali al-Murtaza (RA) from the fourth Caliph of the Muslims and Hazrat Syedna Abu Bakr Siddiq (RA). That's why this method is called "*Maleah al-Mashaikh*."

Sahib ‎ Rish'hat ‎ says that all the Khawajagan (ra) of this family, from Khwaja Mahmood Faghnavi (ra) till the time of Mir Syed Kulal (ra), all the gentlemen kept the Zikr Khafi and Zikr Jahar together. When the era of Hazrat Bahauddin (ra) came, he was assigned to the unseen's secret dhikr (Khafi) and avoided public dhikr.

He says the seeker should care for the heart in every situation. Speech, food, buying and selling, performance of worship, recitation of the Qur'an and during

sermons, etc. So that I do not remain oblivious until the blink of an eye, other religious leaders tell the dhikr of the heart at the end. In deriving grace and dhikr, they often draw the student towards the cast by referring to the divine names and attributes. In contrast, in the Naqshbandi method, the dhikr begins with the heart and the dhikr of the name. They address Allah through self and courage. Imam al-Tariqat, Hazrat Khwaja Naqshband(ra) says:

اول ما آخر ہرم نتی　　آخر ما حبیب تمنا تہی

Our beginning is the end of others, and our end is empty of longing

Hazrat Khwaja Bahauddin (ra) had a daughter of Naqshband who was married to his special caliph Hazrat Alauddin Attar (ra), also his son-in-law.

Hazrat Khawaja Bahauddin Naqshband (ra) used to mention his death and said that when the time comes, I will teach everyone to die. Hazrat Khawaja Alauddin Attar (ra) says we were reciting Surah Ya-Sen with Hazrat Aqdas. It so happened that when his time finally came, both hands were raised in prayer, and he continued praying for a long time. Even when the prayer was over, he put both his hands on his face and died.

Countless people found favour from Hazrat Khwaja Bahauddin Naqshband (ra). Some of the people who shine in the sky of fame are:

- Hazrat Khawaja Yakub Charkhi (ra)
- Hazrat Khwaja Alauddin Attar (ra)
- Hazrat Khawaja Muhammad Parsa (ra)
- Hazrat Khwaja Alauddin Ghujdawani (ra)
- Hazrat Khwaja Saadullah Muhammad Kashgari (ra)

Hazrat Khwaja Amir Kulal (ra) had four sons. Amir Burhanuddin, Amir Hamza, Amir Shah, Amir Umar. Hazrat entrusted each of his children to one of his caliphs. Amir Burhanuddin (ra) was the eldest son of Hazrat Syed Amir Kulal (ra), and his training was entrusted to Hazrat Khawaja Bahauddin Naqshband (ra). Hazrat Amir Burhanuddin (ra) reached perfection under the training of Hazrat Khwaja Naqshband (ra) and became the master of possessions and virtues.

Hazrat Arif Dak-Karani (ra) entrusted the responsibility of the second son, Hazrat Amir Hamzah (ra). Hazrat Ameer Shah (ra), the third son, was assigned to Hazrat Sheikh Yadgar (ra). The responsibility of the fourth son, Hazrat Amir Umar (ra), was entrusted to Hazrat Sheikh Jamaluddin Dehistani (ra).

Muhammad Baha-Uddin Shah Naqshband (ra) is an Ocean of Knowledge with no shore. Its waves were woven with the pearls of Heavenly Knowledge. He cleansed humanity with his Ocean of Innocence and Piety. He quenched the thirst of souls with the water of his spiritual support. He is a star decorated with the crown of guidance. He sanctified all human souls without exception with his holy breath. He adorned even the remotest corner with the secrets of *Mohammadu Rasul-Allah*ﷺ. His light penetrated every dark lair of ignorance. His outstanding proofs cast away the slightest whisper of doubt from the hearts of humanity. His powerful karamaat brought life to hearts after their deaths and provided souls with their provision for the spiritual realm. He sipped the nectar of Unseen Knowledge from the cup of Reality. Praise Allah for sending such a Reviver of Religion *(Mujaddid)*. He uplifted humanity's hearts, causing them to soar in the spiritual sky. He spread his guidance from North to South and from East to West. He is the greatest *Ghawth,* intercessor, the Sultan of Auliya Allah, the Necklace of all the spiritual Pearls bestowed on this world by the Divine Presence. By the light of his guidance, Allah caused the good to be the best and transformed evil into goodness.

He is the Master of this Tariqat, the Shaikh of the Golden Chain, and the Best of those who carried this lineage from the Khawajagan.

In another narration, he was born in the month of Muharram, in 717AH/1317AD, in the village of Qasr al-'Arifan near Bukhara. Allah granted him miraculous powers in his childhood. He had been taught about the secret of this Tariqat by his first teacher, Syed Muhammad Baba As-Samasi (ra). Then, he was given the secret and the mastery of the Order by his shaikh, Syed Amir al-Kulal (ra). He was also *Owaisi* in his connection to the Prophet (ﷺ), as he was raised in the spiritual presence of Abdul Khaliq al-Ghujdawani (q), who preceded him by 200 years.

Shah Naqshband (ra) was eighteen when his grandfather sent him to the village of Samas to serve the Shaikh of the Tariqat, Muhamad Baba as-Samasi (ra), who had asked for him. From the beginning of his companionship with the Shaikh, he perceived within himself countless blessings and the urge for great sincerity and devotion.

Of his youth, he relates: I would arise early, three hours before Fajr prayer, take ablution, and after making Sunnah prayers, I would go into prostration, supplicating Allah with the following prayer: 'O my Lord, give me the power to carry the difficulties and the pain of Your Love." Then, I would pray Fajr with the Shaikh. On his way out one day, he looked at me and said, as if he had been with me when I made that supplication, "O my son, you have to change the method of your supplication. Instead, say, 'O Allah, grant your pleasure to this weak servant.' Allah doesn't like His servants to be in difficulties. Although Allah, in His

Wisdom, might give some problems to His servants to test them, the servant must not ask to be put in problems. This would not be respectful to your Lord.

When Shaikh Muhammad Baba as-Samasi (ra) died, my grandfather took me to Bukhara, where I married. I lived in Qasr al-'Arifan, which was Allah's special care because I was near Syed Amir Kulal (ra). I stayed in his service, and he told me that Shaikh Muhammad Baba as-Samasi (ra) had told him a long time before, 'I will not be happy with you if you do not take good care of him.' One day, I was sitting with a friend in seclusion, and the Heavens opened, and a grand vision came to me, and I heard a voice saying, 'Is it not enough for you to leave everyone and to come to Our Presence Alone?' This voice reduced me to trembling, causing me to run away from that house. I ran to a river where I threw myself. I washed my clothes and prayed two rakats in a way I had never prayed before, feeling as if I were in the Divine Presence. Everything was opened to my heart in a state of Unveiling *(Kashf)*. The universe disappeared, and I was unaware of anything besides praying in His Presence.

At the beginning of my state of attraction, I was asked, 'Why are you going to enter this path?' I answered, 'So whatever I say and want will happen.' I responded, 'That will not be. Whatever We say and whatever We want is what will happen.' And I said, 'I cannot do that. I must be permitted to say and to do whatever I like, or I don't want this Way.' Then I received the answer, 'No, it is whatever We want to be said and whatever We want to be done that must be said and done.' And I said again, 'Whatever I say and do is what must be.' Then, I was left alone for fifteen days until I was overwhelmed with a tremendous depression. Then I heard, 'O Bahauddin, whatever you want, We will grant.' I was overjoyed. I said, 'I want to be given a Path (*Tariqat*) that will lead anyone who travels on it straight to the Divine Presence.' And I experienced a great vision and heard a voice saying, 'You are granted what you have asked.

Progress and Struggle on the Way:

He relates: One time, I was in a state of Attraction and absent-mindedness, moving from here to there, unaware of what I was doing. My feet were torn and bleeding from thorns when darkness fell. I felt myself attracted to the house of my shaikh, Syed Amir Kulal (ra). It was a pitch-black night with no moon or stars showing. The air was frigid, and I had nothing on but an old leather cloak. I found him sitting with his friends when I arrived at his house. When he saw me, he told his followers, 'Take him out. I don't want him in my house.' They put me out, and I felt my ego trying to overcome me, taking over my heart and feelings, poisoning my trust in my shaikh. At that point, Allah's Divine Care and His Mercy were my only support in carrying this humiliation in the Cause of Allah and the Cause of my Shaikh. I said to my ego, 'I am not allowing you to poison my trust in my shaikh.' I felt so tired

and so depressed that I put the state of humbleness at the door of pride, placed my head on the threshold of the door of my teacher, and took an oath that I would not remove it until he accepted me again. The snow was beginning to fall, and the frigid air seeped into my bones, making me tremble in the night. There was not even the warmth of the moon to comfort me. I remained in that state until I froze. But the love inside my heart, the passion for the Divine, and the love for the door of the Divine, my shaikh, kept me warm.

Dawn came, and my shaikh stepped out of his door without seeing me physically. He put his foot on my head, which was still on his threshold. On sensing my head, he immediately withdrew his foot, took me inside his house, and said to me, 'O my son, you have been dressed in the dress of Happiness. You have been dressed in the dress of Divine Love. You were dressed in a dress neither my shaikh nor I had ever worn. Allah is happy with you. The Prophet is happy with you. All the Mashaikh of the Golden Chain are happy with you…' Then, with great care and delicacy, he pulled the thorns from my feet and washed my wounds. At the same time, he poured into my heart such knowledge that I had never experienced before. This opened for me a vision in which I saw myself entering the secret of *MUHAMMAD RASULULLAH*ﷺ. I saw myself entering into the secret of the verse, which is the *Haqiqa Muhammadiyah* (Reality of Muhammad ﷺ). This led me to enter the "LA ILAHA ILLALLAH" secret of W*ahdaniyyah* (Uniqueness of Allah). This led me to join the secrets of Allah's Names and Attributes expressed by the secret of A*hadiyya* (Oneness of Allah). Those states cannot be put into words but can only be known through taste, which is experienced in the heart.

At the beginning of my travel on the Way, I used to wander at night from one place to another in the suburbs of Bukhara. In the darkness of the night, especially in the wintertime, I visited the cemeteries to take a lesson from the dead. One night, I was led to visit the grave of Shaikh Ahmad al-Ajgharawa (ra) and read al-Fatiha to him. When I arrived, I found two men I had never met waiting for me with a horse. They put me on the horse and tied two swords to my belt. They directed the horse to the grave of Shaikh Mazdakhin (ra). When we arrived, we all dismounted and entered the Shaikh's tomb and masjid. I sat facing the *Qiblah*, meditating and connecting my heart to the heart of that shaikh.

During this meditation, a vision opened to me, and I saw the wall facing the *Qiblah* come tumbling down. A considerable throne appeared. A gigantic man, whom no words can describe, was sitting on that throne. I felt that I knew him. Wherever I turned my face in this universe, I saw that man. Around him was a large crowd: my Sheikhs, Shaikh Muhammad Baba as-Samasi (ra) and Syed Amir Kulal (ra). Then I felt afraid of the gigantic man, while at the same time feeling love for him. I feared his holy presence and love for his beauty and attraction. I said to myself, 'Who is that great man?' I heard a voice among the crowd saying, 'This great man who nurtured you on your spiritual path is your shaikh. He looked at your

soul when it was still an atom in the Divine Presence. You have been under his training. He is Shaikh Abdul Khaliq al-Ghujdawani (ra), and the crowd you see is the *Khulafah* who carry his great secret, the secret of the Golden Chain.' Then the shaikh began to point to each shaikh and say, 'This is Shaikh Ahmad (ra); this is Kabir al-Auliya (ra); this is 'Arif Riwakri (ra); this is Shaikh Ali Ramatini (ra); this is your shaikh, Muhammad Baba as-Samasi (ra), who in his life gave you his cloak. Do you know him?' I said, 'Yes.

Then he said to me, 'That cloak which he gave you such a long time ago is still in your house, and with its blessing, Allah has removed from your life many afflictions.' Then another voice came and said, 'The Shaikh who is on the Throne is going to teach you something you need while travelling this way.' I asked if he would allow me to shake his hand. He qualified this and took the veil away, and I took his hand. Then he began to tell me about *Suluk* (wayfaring), its beginning, middle, and end. He said, 'You have to adjust the wick of yourself so that the light of the unseen can be strengthened in you and its secrets can be seen. You must show constancy and be firm in the Divine Law *(Sharia*) of the Prophet in all your states.

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُم ۚ مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ (١١٠)

You [true believers in Islamic Monotheism and genuine followers of Prophet Muhammad ﷺ and his Sunnah] are the best of peoples ever raised for humanity; you enjoin Al-Maruf (i.e., Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkir (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. Had the people of the Scripture (Jews and Christians) considered it, it would have been better for them; among them are some who have faith, but most of them are Al-Fasiqun (disobedient to Allah, and rebellious against Allah's Command). (110)
(Surah Ale Imran – 110)

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ ۖ وَأُولَٰئِكَ مِنَ الصَّالِحِينَ ( )

They believe in Allah and the Last Day; they enjoin Al-Maruf (Islamic Monotheism, and following Prophet Muhammad ﷺ) and forbid Al-Munkir (polytheism, disbelief, and opposing Prophet Muhammad ﷺ); and they hasten in (all) good works; and they are among the righteous. (114)
(Surah Ale Imran – 114)

You have to "*order the right and forbid the wrong," keep to the highest standard of the Sharia, leave the dispensations of ease,* throw away innovation in all its forms, and make your Qiblah the Prophet's ﷺ Narrations (Hadith). You have to investigate his life (*Sirah*) and the Sirah of His Companions, and urge people to

read and follow the Qur'an day and night and to perform the prayers with all their supererogatory worship *(Nawafil)*. Do not ignore even the most minor thing from what the Prophet has shown us of deeds and good works.

As soon as Hazrat Abdul Khaliq (ra) finished, his *Khalifah* told me, 'To be assured of the certainty of this vision, he is sending you a sign. Tomorrow, visit Mawlana Shamsuddin al-Ambikuti (ra), who will be judging between two people. On your way to Mawlana Shamsuddin (ra), take with you three dry raisins and pass by your shaikh, Syed Amir al-Kulal (ra). On your way to him, you will find a shaikh who will give you a loaf of bread. Take the bread and don't speak with him. Continue until you meet a caravan. A wrestler will approach you. Advise and blame him. He is going to repent and become one of your followers. Wear your *cap* and take the cloak of 'Azizan (ra) to Syed Amir Kulal (ra).

After that, he moved me, and the vision ended. I came back to myself. The next day, I went home and asked my family about the cloak mentioned in the vision. They brought it to me and said, 'It has been sitting there for a long time.' When I saw the cloak, a state of internal crying overcame me. I took the cloak and went to the village of Ambikata, in the suburbs of Bukhara, to the masjid of Mawlana Shamsuddin (ra). I prayed Fajr with him, then told him about the sign, which astonished him.

I prepared to travel the next day to Naskh and had the three dry grapes with me. Mawlana Shamsuddin (ra) tried to detain me by telling me, 'I am seeing in you the pain of longing for us and the burning desire to reach the Divine. Your healing is in Our Hands.' I answered him, 'O my shaikh, I am the son of someone else and his follower. Even if you offer to nurse me from the breast of the highest station, I cannot take it except from the one to whom I gave my life and from whom I took my initiation.' Then he kept quiet and let me travel.

I moved as instructed until I met the shaikh, and he gave me a loaf of bread. I didn't speak with him. I took the loaf from him as ordered. Then I met a caravan. They asked me where I was coming from. I said, 'Ambikata.' They asked me when I had left. I said, 'At sunrise.' Surprised, they said, 'That village is miles away, and crossing that distance would take a long time. We left that village last night, and you left at sunrise, yet have reached us.' I continued until I met a horseman. He asked me, 'Who are you? I am afraid of you!' I told him, 'I am the one on whose hand will be your repentance.' He dismounted his horse, showing complete humility to me, repented, and threw away all the wine that he was carrying. He accompanied me to my Shaikh, Syed Amir Kulal (ra). When I saw him, I gave him the cloak.

He kept silent for some time and then said, 'This is the cloak of 'Azizan (ra). I was informed last night that you would bring it to me, and I have been ordered to keep it in ten different layers of covering.' Then he ordered me to enter his private room. He taught me and placed the silent dhikr (Zikr-e-Khafi) in my heart. He called me

to keep that dhikr day and night. As I had been ordered in the vision of Shaikh 'Abdul Khaliq al-Ghujdawani (ra) to keep to the difficult way, I observed that silent dhikr (Zikr-e-Khafi), which is the highest form of dhikr. In addition, I used to attend the associations of external scholars to learn the Sciences of Divine Law (sharia) and the narrations of the Prophet (Hadith) and to learn about the character of the Prophet and his Sahaba Karam. I did as the vision told me, resulting in a significant change in my life. All that Shaikh Abdul Khaliq al-Ghujdawani (ra) taught me in that vision bore its blessed fruits in my life. His spirit was always with me, teaching me.

On Loud and Silent Dhikr (Zikr-bil-Jahar and Zikr-e-Khafi)

It is mentioned in the book "*al-Bahjat as-Saniyya*" that from the time of Mahmoud al-Faghnavi (ra) to the time of Syed Amir al-Kulal (ra) they kept the way of loud dhikr when in association and silent dhikr when alone. However, when Shah Bahaudin Naqshband (ra) received his secret, he kept only the silent dhikr. Even in the associations of Syed Amir Kulal (ra), when they began to do the loud dhikr, he used to leave and go to his room to do silent dhikr. This upset the murids somewhat: although his shaikh was doing the loud dhikr, he was doing the silent dhikr. Yet he stood in the service of his shaikh all his life.

One day, as Shah Bahauddin Naqshband (ra) and all the followers of Syed Amir Kulal (ra) were taking a rest from building a new masjid, Syed Amir Kulal (ra) said, "Whoever was keeping bad thoughts about my son Bahauddin (ra) was wrong. Allah has given him a secret that no one has given before. Even I was unable to know it." And he told him, "O my son, I have fulfilled the will and advice of Shaikh Muhammad Baba as-Samasi (ra) when he ordered me to raise you and nurse you in my way of training until you surpassed me. This I have done, and you can continue higher and higher. So, my dear son, I am giving you complete permission to go wherever you like and obtain knowledge from whomever you find."

From the presence of al-`Azizan (ra), there are two methods of dhikr: the silent and the audible. I preferred the quiet because it is stronger and more advisable.

The permission for the dhikr must be given by the Perfected One to influence the one who is using it, just as the arrow from a Master of Archery is better than the arrow thrown from the bow of an ordinary person.

Subsequent Sheikhs

He said: One time, I followed Mawlana 'Arif ad-Dik-Kerani (ra) for seven years. Then, I followed Mawlana Kuthum Shaikh for many years. One night, I slept in the presence of my shaikh, and I saw the Shaikh al-Hakim 'Attar (ra), who was one of the famous sheikhs of the Turks, telling something to a dervish named Khalil Ghirani (ra). When I awoke, the picture of that dervish stayed in my mind. I had a pious

grandmother to whom I mentioned the dream. She said, 'O my son, you will also follow many Turkish Sheikhs.' So, I looked for Turkish Sheikhs on my travels and never forgot the picture of that one dervish. Then, one day, in my own country, Bukhara, I saw a dervish and recognized him as the one from my dream. I asked him his name, and he said, 'I am Kahlil Ghirani (ra).' I had to leave him, but I felt terrible about it. At Maghrib time, someone knocked at my door. I answered, and a stranger told me, 'Darwish Khalil Ghirani (ra) is waiting for you.' I was so surprised. How had that person found me? I took a gift and went with him. When I reached his presence, I began to tell him the dream. He said, 'No need to tell me that dream. I know it already.' This made my heart grow more attached to him. In his company, new, unseen knowledge was opened to my heart. He always looked after me, praised me, and lifted me. The people of Transoxiana made him king over them. I continued to keep his company, even during his time in the Sultanate, and my love for him deepened, and his heart lifted me ever higher in knowledge. He taught me how to serve the Shaikh. I stayed in his company for six years. I kept my connection with him in his presence and my seclusion.

At the beginning of my Travel on this Way, I met a lover of Allah who told me, 'It seems as if you are from Us.' I told him, 'I hope you are from Us, and I hope to be a friend to you.' He once asked me, 'How do you treat yourself?' I told him, 'If I find something, I thank Allah; if not, I am patient.' He smiled and said, 'This is easy. The way for you is to burden your ego and to test it. If it loses food for one week, you must be able to keep it from disobeying you.' I was thrilled with his answer, and I asked for his support. He ordered me to help the needy, serve the weak, and motivate the hearts of the brokenhearted. He called me to maintain humility and tolerance. I held his orders and spent many days of my life in that manner. Then he ordered me to take care of the animals, cure their illnesses, clean their wounds, and assist them in finding their provisions. I continued that way until I reached the state that if I saw an animal in the street, I would stop and make way for it.

Then he ordered me to look after this Association with Truthfulness and Humility's dogs and ask them for support. He told me, 'Because you served one of them, you will reach great happiness.' I took that order in the hope that I would find one dog, and through service to him, I would find that happiness. One day, I was in the association of one of them, and I felt an excellent state of joy overcome me. I cried before him until he fell on his back and raised his forepaws to the skies. I heard a sad voice emanating from him, so I raised my hands in supplication and began to say 'Amin' in support of him until he became silent. What opened for me was a vision that brought me to a state where I felt that I was part of every human being and every creation on this earth.

After Wearing the Cloak:

He said: One day, I was in my garden in Qasr al-Arifan (where his masjid and tomb are located), wearing the cloak of Azizan (ra), and my followers were around me. I was suddenly overwhelmed by the Heavenly Attractions and Blessings, and I felt I was being dressed and adorned with His Attributes. I trembled in a way I had never experienced before and couldn't remain standing. I stood facing the Qiblah and entered into a great vision in which I saw the True Annihilation. I was wholly eradicated, and I didn't know any existence except my Lord's. Then I saw myself coming out of His Divine Presence, reflected through the Mirror of MUHAMMAD RASULULLAH (ﷺ), in the image of a star in an ocean of Light, without beginning or end. My external life ended, and I saw only the meaning of "LA ILAHA ILLALLAH MUHAMMAD RASULULLAH." This led me to the meaning of 'Allah,' which led me to the Absolute Unseen, which is the essence of the Name "*Howa*" (He). When I entered that ocean, my heart stopped pumping, and all my life ended, putting me in a state of death. My soul left my body, and all those around thought I had died and were crying. Then, after six hours, I was ordered to return to my body. I perceived my soul slowly re-entering my body, and the vision ended.

To deny your existence and to neglect and disregard your ego is the currency of this Order. In this state, I entered into every level of existence, which made me a part of all creations and developed a certainty that everyone was better than me. I saw that everyone provides a benefit, and that I give no benefit. One day, a surprising state came upon me. The Divine Voice said, 'Ask whatever you like from Us.' So, I humbly said, 'O Allah, grant me one drop of Your Oceans of Mercy and Blessings.' The answer came, 'You are asking from Our Great Generosity for only one drop?' This was like a tremendous slap on my face, and the sting of it lasted on my cheek for days. Then, one day, I said, 'O Allah, grant me from Your Oceans of Mercy and Blessings the Power to carry it.' At that moment, a vision was opened to me wherein I was seated on a throne, and that throne was over an ocean of mercy. And a voice said, 'This ocean of mercy is for you. Give it to My servants.' I was receiving secrets from every side, especially from Owais al-Qarni (ra), who greatly influenced me to depart from all worldly matters and to attach myself exclusively to spiritual issues. I kept the shari`ah and the orders of the Prophet until I began spreading the Unseen Knowledge and the Granted Secrets from the Unique Oneness that no one had ever shared.

The Karamaat of His Sayings:

On the Differences Among Imams, in an assembly of great scholars in Baghdad, he was asked about the differences in the sayings of the four Khulafah of the Holy Prophetﷺ. He said:

Siddiq once رضي الله عنه said, 'I never saw anything except that Allah was before it,' and Umar al-Faruq رضي الله عنه said, 'I never saw anything except that Allah was behind it.' And

'Uthman ﷺ said, 'I never saw anything except that Allah was next to it,' and 'Ali ﷺ said, 'I never saw anything except that Allah was within it.'" He commented, "The differences in these sayings were based on the differences in the circumstances at the times they were spoken and not on differences in belief or understanding.

On Travelling in the Path:

He said: What is behind the meaning of the Prophet's narration, 'Part of faith is to remove what is harmful from the Way'? What he meant by 'the harmful' is the ego, and what he meant by 'the Way' is the Way of Allah, as He said to Bayazid al-Bustami (ra), 'leave your ego and come to Us.

He was asked once, "What is meant by Travelling the Path?" He said, "The details in spiritual knowledge." They asked him, "What are the 'details in spiritual knowledge?' He said, "The one who knows and accepts what he knows will be raised from the state of evidence and proof to the state of vision."

He said whoever asks to be in the Way of Allah has asked for the way of affliction. It was narrated by the Prophet ﷺ, 'Whoever loves me, I will burden him.' One person came to the Prophet ﷺ and said, 'O Prophet (ﷺ), I love you,' and the Prophet ﷺ said, 'Then prepare yourself to be poor.' Another time, a person came to the Prophet and said, 'O Prophet, I love Allah,' and the Prophet (ﷺ) said, 'Then prepare yourself for affliction.

His successor, Alauddin al-Attar (ra), reported that when Shah Naqshband (ra) got new clothes, he would give them to someone else to wear, and after they were used, he would borrow them back.

He recited a verse: Everyone desires the good, but no one has attained the Ascension, except by loving the One who created the good.

He said: Everyone who likes himself must deny himself, and whoever wants other than himself wants in reality only himself.

On Spiritual Training:

He spoke! There are three ways that knowers reach their knowledge:

- *Muraqaba* – Contemplation
- *Mushahida* – Vision
- *Muhasebah* – Reckoning

In the state of Contemplation, the seeker forgets the created and remembers only the Creator.

In the State of Vision, inspirations from the Unseen come to the heart of the seeker, accompanied by two states: contraction and expansion. In the condition of contraction, the vision is of Majesty, and in the state of expansion, the vision is of Beauty.

In Reckoning, the seeker evaluates every hour that has passed: was he in complete presence with Allah or his entire presence with the world?

He said: The seeker must be busy rejecting evil whisperings and the ego's insinuations. He might leave them before they reach him or abandon them after they call him, but before they control him. Another seeker, however, might accept them until after they catch him and hold him. He cannot get any fruit because, at that time, it is impossible to take the whisperings out of the heart.

On Spiritual Stations:

He once said: How do the People of Allah look at the hidden actions and the whispers of the heart?" He said, "By the light of the vision that Allah granted them, as mentioned in the Holy Hadith, 'Beware of the vision of the Believer because he looks with the light of Allah.

He was asked about showing miraculous powers.

He said: What more miraculous powers do you want than that we are still walking this earth with all these sins upon us and around us?

He was asked, "Who is the reciter and who is the Sufi in the saying of Junayd (ra), 'Disconnect yourself from the reciters of books, and accompany the Sufia?'"

He said: The reciter is the one busy with the words and names, and the Sufi is the one who is alive with the essence of the names.

He warned: If a *murid*, a shaikh, or anyone speaks about a state that he has not attained, Allah will forbid him to reach that state.

He said: The mirror of every shaikh has two directions. But our mirror has six directions.

He said: What the Holy Hadith means, 'I am with the one who remembers Me,' is clear evidence and proof supporting the people of the heart who always remember Him. The other saying of the Prophet speaking on behalf of Allah, as-Somu-li ('the fast is for Me'), affirms that the actual fast is too fast from all other than Allah.

On Spiritual Poverty (Fuqr):

He was asked, "Why are they called *al-Fuqra'* (people with low incomes)?"

He said: They are poor but don't need to supplicate. Just as Prophet Ibrahim was thrown into the fire and Jibril (as) came and asked him, 'Do you need any help?' he replied, 'I do not need to ask; he is well aware of my state.

He said: Poverty is a sign of destruction and the erasure of the attributes of existence.

He said one time: Who is the poor one?" No one answered him.

He said, "The poor one is the one whose inside is always in struggle and whose outside is always at peace.

On Proper Manners with One's Sheikh:

He said: It is necessary for the follower, if he is confused about something his shaikh has said or done and cannot understand his reasons, to be patient and carry it, and not to become suspicious. He might ask if he is a beginner, but if he is a murid, he has no reason to ask and should remain patient with what he doesn't yet understand.

He said: It is impossible to reach the love of the people of Allah until you come out of yourself.

He said: In Our Way, there are three categories of conduct *(Adaab)*:

1. Good conduct with Allah Almighty and Exalted requires that the murid be externally and internally perfect in his worship, keeping away from all that is forbidden, keeping all that has been ordered, and leaving all that is other than Allah.
2. Good conduct with the Prophet Muhammad requires the murid to fly in the state of "قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى" (*'If you want to love Allah, then follow me'*) [3:31]. He has to follow all the Prophetic states (ﷺ). He must know that the Prophet (ﷺ) is the bridge between Allah and His creation and that everything in this universe is under his high orders.
3. Good conduct with sheikhs is a requirement for every seeker. The sheikhs are the causes and the means for following in the footsteps of the Prophet ﷺ. It is a duty for the seeker, in their presence or their absence, to keep the orders of the shaikh.

One time, one of my followers greeted me. I didn't respond to him, though the Sunnah requires you to react if someone welcomes you. This made my followers upset. I sent someone after him to apologize, saying, 'When you greeted me, my mind, heart, spirit, body, and soul were utterly lost in the Divine Presence, listening

to Allah's words. This made me so engrossed in the Speech of Allah that I could not respond to anyone.

On Intention:

Correcting the intentions is very important because intentions are from the Unseen World, not the Material World." "For that reason," he said, "Ibn Sireen (ra) (author of a book on the interpretation of dreams) didn't pray at the funeral prayer of Hasan al-Basri (ra). He said, 'How can I pray when my intention has not yet connected me to the Unseen?

He continued: Intention *(niyyah)* is fundamental because it consists of three letters: *Nun,* which represents *Noor-Ullah*, the Light of Allah; *Ya,* which means *yad-Ullah*, the hand of Allah; and *ha,* which represents *Hidayat-Ullah*, the Guidance of Allah. The *niyyah* is the Breeze of the Soul.

On the Duties of Auliya Allah:

He said, Allah created me to destroy worldly life, but people want me to build their materialistic life.

He said the people of Allah bear the burden of creation so that creation can learn from them. Allah looks at the heart of His Auliya with His light, and whoever is around that Auliya will get the blessing of that light.

The shaikh must know the state of his murid in three categories: past, present, and future, in order to raise him.

Whoever is initiated by us and follows us and loves us, whether near or far or wherever he is, even if he is in the East and we are in the West, we nourish from the stream of love and give him light in his daily life.

He added Three Principles to Sheikh Abdul Khaliq's (ra) Eight:

9. Awareness of Time (*Waquf Zamani*)

It means to watch one's composure and check one's tendency to heedlessness. The seeker must know how much time he has spent moving toward spiritual maturity and recognize where he has arrived on his journey toward the Divine Presence.

The seeker must make progress with all his efforts. He must spend all his time making his only goal the arrival at the station of Divine love and Divine Presence. He must know Allah witnesses the smallest detail in all his efforts and actions.

The seeker must account for his actions and intentions every day and night, and analyze them each hour, second, and moment. If they are reasonable, he thanks Allah for it. If they are wrong, he must repent and ask Allah's forgiveness.

Hazrat Ya'qub al-Charkhi (ra) said that his shaikh, Hazrat Alauddin al-Attar (ra), said, "In the state of depression you must recite *Istighfar* (asking forgiveness) excessively, and in the state of elation, praise of Allah excessively." And he said, "To consider these two states, contraction and expansion, is the meaning of *Waquf Zamani*."

Shah Naqshband (ra) explained that state: "You must be aware of yourself. If you were following the *sharia,* then you have to thank Allah, or else you must ask forgiveness."

What is essential for the seeker in this state is to remain secure for as short a period as possible. He has to stand guard himself and judge if he is in the Presence of Allah or the presence of his ego at every moment of his life.

Shah Naqshband (ra) said, "You have to evaluate how you spend every moment: with Presence or in Negligence."

10. Awareness of Numbers (*Waquf `Adadi*)

This means that the seeker reciting dhikr must observe the exact number of repetitions entailing the silent dhikr of the heart (Zikr Khafi). Keeping an account of the dhikr is not for the sake of the account itself but for securing the heart from evil thoughts and causing it to concentrate more to achieve the repetition prescribed by the shaikh as quickly as possible.

The pillar of dhikr through counting is to bring the heart into the presence of the One who is mentioned in that dhikr and to keep counting, one by one, to get one's attention to the realization that everyone needs that One whose signs are appearing in every creation.

Shah Naqshband (ra) said, "Observance of the numbers in dhikr is the first step in the state of acquiring Heavenly Knowledge (*Ilm ul-Ludni)*." This means that counting makes one recognize that only One is necessary for life. All mathematical equations need the number one. All creation requires only One.

11. Awareness of the Heart (*Waquf Qalbi*)

This means directing the seeker's heart towards the Divine Presence, where he will see nothing but his Beloved One. It means to experience His Manifestation in all states. Hazrat Ubaidullah al-Ahrar (ra) said, "Awareness of the Heart is the state of being present in the Divine Presence in such a way that you cannot look to anyone other than Him."

In such a state, one concentrates the place of Dhikr in the heart, as this is the center of power. All thoughts and inspirations, good and bad, are felt and appear one after another, circling and alternating, moving between light and dark, in constant revolution, inside the heart. Dhikr is required to control and reduce the turbulence of the heart.

The Meaning of the *Nation of Muhammad* ﷺ

He said when the Prophet ﷺ said, 'The portion of my Nation destined for the Hellfire is like the portion of Hazrat Ibrahim (AS) destined for the fire of Nimrod,' he was giving the good news of salvation for his nation just as Allah had written salvation for Ibrahim ﷺ: قُلْنَا يَٰنَارُ كُونِي بَرْدًا وَسَلَٰمًا عَلَىٰٓ إِبْرَٰهِيمَ *'O fire, be cool and safe for Abraham'*) [21:69] This is because the Prophet said, 'My Nation will never agree on error,' affirming that the Ummah will never accept wrongdoing, and thus Allah will save the Nation of Muhammad from the fire.

Shaikh Ahmad Faruqi Hazrat Mujaddid Alf Al-Thani (ra) said that Shah Bahauddin Naqshband (ra) said:

The Nation of Muhammad includes whoever comes after the Prophet ﷺ. It is composed of three types:

1. ***Ummat-ud-Dawah***: everyone who came after the Prophet heard his message. That the Prophet came to all people without exception is evident from many verses in the Qur'an; furthermore, his community is the Moderating Witness over all other Communities, and the Prophet is the one Witness over everybody, including the other Communities and their respective witnesses.

2. ***Ummat-ul-Ijaba***: those who accepted the message.
3. ***Ummat-ul-Mutabaa***: those who accepted the message and followed the footsteps of the Prophet ﷺ.

   All of these categories of the Prophet's (ﷺ) Community are saved. If their deeds do not keep them, they are protected by the Intercession of the Prophet ﷺ, according to his saying, "My intercession is for the big sinners of my community.

On Reaching the Divine Presence:

Shah Bahauddin Naqshband (ra) said that what is meant by the hadith of the Prophet ﷺ, "*as-salat Miraj ul-mu'min*" (Prayer is the Ascension of the Believer), is a clear indication of the levels of Real Prayer, in which the worshipper ascends to the Divine Presence. He manifests awe, reverence, obedience, and humility, such that his heart reaches a state of contemplation through prayer. This will lead him

to a vision of the Divine Secrets. That was the description of the Holy Prophet's prayer. In the Prophet's life history, it is said that when he reached that state, even people outside the city could hear a sound coming from his chest that resembled the hum of bees.

One of the scholars of Bukhara asked him, "How can a worshipper reach the Divine Presence in his prayer?" He replied, "By eating from the hard-earned sweat of your brow and by remembering Allah Almighty and Exalted inside your prayer and outside your prayer, in every ablution and every moment of your life."

On the Naqshbandi Way:

Shah Bahauddin Naqshband (ra) said: Our Way is sporadic and precious. It is the *`Urwa-tul-wuthqa* ("Firm Handhold"), the way of keeping firm and steadfast in the footsteps of the Prophet and his Companions. They brought me this Way from the door of Favours because I witnessed nothing but the Favours of Allah at its beginning and end. In this way, great doors of Heavenly Knowledge will be opened to the seeker who follows in the footsteps of the Prophetﷺ.

To follow the Sunnah of the Prophet (ﷺ) is the most important means by which the door will be opened to you. He said, "Whoever is not coming to our Way, his religion is in danger." He was asked, "How does someone come to Your Way?" He replied, "By following the Sunnah of the Prophet (ﷺ)."

He said: We have carried humiliation this way, and in return, Allah has blessed us with His Honour.

Some people said he was sometimes arrogant. He said, "We are proud because of Him because He is our Lord, giving us His Support!"

He said reaching the Secrets of Oneness is sometimes possible, but getting the Secrets of Spiritual Knowledge *(Marifat)* is extremely difficult.

He said: Spiritual Knowledge is like water; it takes the colour and shape of the cup. Allah's knowledge is so excellent that, however much we handle it, it is like a drop in a huge ocean. It is like a vast garden; however much we have cut, it is as if we had cut but one flower.

His Attitude Towards Food:

Shah Naqshband (ra) was, may Allah sanctify his soul, in the highest states of denying desire for this world. He followed the way of righteousness, especially in the act of eating. He took all kinds of precautions regarding his food. He would only eat from the barley he had grown himself. He would harvest it, grind it, make the dough, knead it, and bake it himself. All the scholars and seekers of his time

made their way to his house to eat from his table and partake in the blessings of his food.

He reached such a perfection of austerity that in winter, he only put old and worn carpets on the floor of his house, which gave no protection from the bitter cold. In summer, he set very thin woven mats on the ground. He loved people with low incomes and people in need. He urged his followers to earn money through lawful means, that is, by the sweat of their brows. He urged them to spend that money on low-income people. He cooked for people with low incomes and invited them to his table. He served them with his own holy hands and urged them to remain permanently in the Presence of Allah, Almighty and Exalted. If any of them heedlessly put a bite of food in his mouth, he would inform them, through his state of vision, what they had done and urge them to keep the remembrance of Allah while eating.

He taught that eating with Awareness is one of the most important doors to the Presence of Allah. Food gives the body strength, and eating with awareness provides it with purity.

Once, he was invited to Ghaziat, where one of his followers had prepared a dinner for him. When they sat for dinner, he didn't eat. His host was surprised. Shah Naqshband (ra) said, "O my son, I wonder how you prepared this food. You were angry from the time you kneaded the dough until you served it. The food is mixed with that anger. If we eat that food, shaitan will find a way to enter through it and to spread his evil throughout our bodies."

Once, his king, King Hussain, invited him to Herat. King Hussain was pleased with Shah Naqshband's visit (ra) and threw a great feast for him. He asked all his ministers, the sheikhs of his kingdom and all his noblemen. He said, "Eat from this food. It is pure food, which I made from the pure earnings which I inherited from my father." Everyone ate except Shah Naqshband (ra), prompting the Shaikh ul-Islam of that time, Qutbuddin, to ask, "O our Shaikh, why are you not eating?" Shah Naqshband (ra) said, "I have a judge to whom I go for counsel. I asked him, and that judge told me, 'OH my son, there are two possibilities about this food. If this food is not *halal* (lawful) and you do not eat when questioned, you may say I came to the king's table but did not eat. Then you are safe because you did not eat. But if you eat and you are asked, then what are you going to say? Then you are not safe.' At that time, Qutbuddin was so overcome by these words that he began to shake. He had to ask the King's permission to stop eating. Then, the King was very confused and asked, "What shall we do with all this food?" Shah Naqshband (ra) said, "If there is any doubt about the purity of the food, it is better to send it to the poor. Their need will make it *halal* for them. If, as you say, it is *halal*, then there is more blessing in giving it as charity to those who need than in feasting those who do not."

He used to fast most of his days. If a guest came to him with something to offer, he would sit with him, break his fast, and eat. He told his followers that the

Companions of the Prophet (ﷺ) used to do the same. Shaikh Abul Hasan al-Kharqani (ra) said in his book, *The Principles of the Way and the Principles of Reaching Reality*, "Keep harmony with friends but not in sin. If you were fasting and someone came to you as a friend, you must sit and eat with him to keep proper company. One of the principles of fasting, or any worship, is to conceal what one is doing. If one reveals it by saying to the guest, 'I am fasting,' pride may enter and ruin the fast. This is the reason behind the principle."

One day, he was given a cooked fish as a gift. There were in his presence many poor people, among them a very pious boy who was fasting. Shah Naqshband (ra) gave the fish to people experiencing poverty and told them, "Sit and eat," and he said to the boy who was fasting, "Sit and eat." The boy refused. He told him again, "Break your fast and eat," but he declined. He asked him, "What if I give you one of my days of Ramadan? Will you sit and eat?" Again, he refused. He asked, "What if I give you my whole Ramadan?" Still, he refused. He said, "Bayazid al-Bustami (ra) was once burdened with someone similar to you." After that, the boy was seen running after worldly life, never fasting or worshipping.

The incident to which Shah Naqshband (ra) was referring occurred one day when Shaikh Abu Turab an-Naqshabi (ra) visited Bayazid al-Bustami (ra). His servant offered him food. Abu Turab (ra) said to the servant, "Come sit with me and eat." The servant said, "No. I am fasting." He said, "Eat, and Allah will give you the reward of fasting for one year." He refused. He said, "Come and eat. I will pray to Allah that he gives you the reward of two years of fasting." Then Hazrat Bayazid (ra) said, "Leave him. He has been dropped from Allah's care." Later, his life degenerated, and he became a thief.

His Miracles and Generosity:

Shah Naqshband's (ra) state is beyond description, and the extent of his knowledge cannot be described. One of the greatest miracles was his very existence. He often hid his actions to avoid displaying miraculous power. Many of his miracles, however, were recorded. Shah Naqshband, may Allah bless his soul, said: One day, I went out with Muhammad Zahid (ra) to the desert. He was a truthful murid, and we had a pickaxe with which we were digging. As we worked with the pick, we discussed such deep states of knowledge that we set the pick aside and entered more deeply into spiritual wisdom. We were going deeper and deeper until the conversation led us to the nature of Worship. He asked me, 'O my shaikh, to what limit does worship reach?' I said, 'Worship reaches such perfection that the worshipper can say to someone 'die,' and that person will die.' Without thinking, I pointed at Muhammad Zahid (ra). Immediately, he fell dead. He was in a state of death from sunrise until midday. It was boiling. I was very anxious because his body was deteriorating from the excessive heat. I pulled him under the shade of a tree and sat there contemplating the matter. As I was considering, an inspiration came to my heart from the Divine Presence telling me to say to him,

'Ya Muhammad, Be Alive!' I told him three times. In response, his soul slowly entered his body, and life slowly returned to him. He gradually returned to his original state. I went to my shaikh and told him what had happened. He said, 'O my son, Allah gave you a secret he has given to no one else.

Shaikh Alauddin al-Attar (ra) said: One time, the king of Transoxiana, Sultan Abdullah Kazgan, came to Bukhara. He decided to go hunting around Bukhara, and many people accompanied him. Shah Bahauddin Naqshband (ra) was in a nearby village. When the people went hunting, Shah Naqshband (ra) sat at the top of a hill. While sitting there, it came to his heart that Allah had given much honour to the Auliya Karam. Because of that honour, all kings should bow to them. That thought hadn't yet passed from his heart before a horseman with a crown on his head, like a king, came into his presence and dismounted from his horse. He greeted Shah Naqshband (ra) with great humility and stood in his presence with the utmost politeness. He bowed to the shaikh, but the shaikh did not look at him. He kept him standing for one hour. Finally, Shah Naqshband (ra) looked up and said, 'What are you doing here?' He said, 'I am the king, Sultan Kazgan. I was out hunting when I smelled something wonderful. I followed it here and found you sitting amid a powerful light.' His thought, 'All kings of this world should bow to the Auliya Allah,' instantly became a reality. That is how Allah honours the thoughts of His Auliya Karam.

One of his followers serving him in the city of Merv reported: One day, I wished to see my family in Bukhara, having received news that my brother Shamsuddin had died. I needed to get permission from my shaikh to go. I spoke with Amir Hussain, the Prince of Herat, to ask permission on my behalf to Shah Naqshband (ra). On their way back from Jumah prayer, Amir Hussain told him about the death of my brother and that I wanted permission to go to my family. He said, 'No, it is impossible. How can you say he is dead when I can see him alive? More than that, I can even smell his smell. I am going to bring him here now.' He had hardly finished his words before my brother appeared. He approached the shaikh, kissed his hand, and greeted Amir Hussain. I hugged my brother, and there was great happiness among us.

Shaikh Shah Naqshband (ra) once sat in a significant association in Bukhara, speaking about the Unveiling of the State of Vision. He said, 'My best friend, Mawla 'Arif, who is in Khwarazm (400 miles from Bukhara), has left Khwarazm for the government building, and he reached the station of the horse carriages. When he reached that station, he stayed there for a moment, and is now returning to his house in Khwarazm. He is not continuing to Saray. This is how a Wali Allah can see in his station of gnosis.' Everyone was surprised by this story, but knew he was a great Wali, so we recorded the date and time. One day, Mawla 'Arif came from Khwarazm to Bukhara, and we told him about that incident. He was shocked and said, 'That is exactly what happened.'

Shaikh Alauddin al-Attar (ra) said: Some scholars from Bukhara travelled to 'Iraq with some followers of Shah Naqshband (ra) when they reached the city of

Semnan. They heard that a blessed man named Syed Mahmoud (ra) was a murid of the Shaikh. They visited his house and asked him, "How did you become connected with the shaikh?" He said, "One night, I saw the Prophet in a dream, sitting in a very nice place, and beside him sat a man of majestic appearance. I said to the Prophet ﷺ, with complete respect and humbleness, 'Ya Rasulullah (ﷺ), I was not honoured to be your companion in your lifetime. What can I do in my lifetime that will approximate that honour?' He told me, 'O my son, if you want to be honoured by being our friend and to sit with us and be blessed, you must follow my son, Shah Bahauddin Naqshband (RA).' I asked, 'Who is Shah Bahaudin Naqshband (ra)?' He said, 'Do you see that person sitting next to me? This is the one. Keep company with him.' I had never seen him before. When I awoke, I wrote his name and description in a book I have in my library. Much time passed after that dream until one day, while I was standing in a shop, I saw a man with a luminous, majestic appearance come in and sit on a chair. When I saw him, I remembered the dream and what had happened. Immediately, I asked him to honour me by coming to my house and staying with me. He accepted and began to walk in front of me while I followed. I was shy to walk in front of him, even to lead the way to my house. He did not look at me once but took the path directly to my house. I was about to say, 'This is my house,' when he said, 'This is your house.' He walked inside and went straight to my special room. He said, 'This is your room.' He entered the closet and took one book from among the hundreds. He gave me the book and asked, 'What did you write in this?' What I had written was what I had seen in the dream. Immediately, a state of unconsciousness overtook me, and I fainted from the light that poured into my heart. When I awoke, I asked him if he would accept me. He was Shah Bahauddin Naqshband (ra)."

Muhammad Zahid (ra) said: At the beginning of my travelling on the Path, I sat beside him one day in the spring season. A craving for watermelon entered my heart. He looked at me and said, 'Muhammad Zahid (ra), go to that river near us and bring us what you see, and we will eat it.' Immediately, I went to the river. The water was icy. I reached into it and found a watermelon under the water, very fresh, as if it had just been cut from the vine. I was thrilled, and I took the watermelon and said, 'OH my shaikh, accept me.

Shaikh Muhammad Zahid (ra) reported that one of his followers would visit him. Before the visit, he asked Shaikh Shadi (ra), one of the senior murids, to advise him. "He said to me, 'O my brother, when you visit the shaikh or sit in the presence of the shaikh, be careful not to place your legs so that your feet face him.' When I left Ghaziat on my way to Qasr al-'Arifan, I found a tree and lay down under it with my legs extended. Unfortunately, an animal came and bit me on the leg. Later, I fell back asleep in pain, and as I was sleeping again, an animal bit me. Suddenly, I realized I had made a big mistake; I had extended my feet toward the shaikh. I immediately repented, and the animal biting me left."

Once, he was pushed to show miraculous power to defend one of his successors in Bukhara, Shaikh Muhammad Parsa (ra). This occurred at the time when Shaikh

Muhammad Shamsuddin al-Jazari (ra) came to Samarkand, in the time of King Mirza Aleg Beg, to determine the correctness of the chains of transmission in the Prophetic narrations. Some of the jealous and corrupt scholars complained that Shaikh Muhammad Parsa (ra) was narrating hadith whose chains of transmission were unknown. They told Shamsuddin, "If you try to correct that problem, Allah will give you a great reward." Shaikh Muhammad Shamsuddin (ra) asked the Sultan to order Shaikh Muhammad Parsa (ra) to appear. The Shaikh al-Islam of Bukhara, Husamuddin an-Nahawi (ra), was there, along with many scholars and imams from the area.

Shah Naqshband (ra) came to the meeting with Muhammad Parsa (ra). Then Shaikh Husamuddin (ra) asked Muhammad Parsa (ra) about a hadith. Muhammad Parsa (ra) narrated the hadith and its chain of transmission. Shaikh Muhammad al-Jazari said, "There is no error in the hadith, but the chain is incorrect." Upon hearing this, the jealous scholars were happy. They asked Muhammad Parsa (ra) to provide another chain of transmission for the hadith. He did, and it was again said that it was not correct. They asked for another chain, and he gave it to them, but they still found fault with it. Shah Naqshband (ra) interfered because he knew that whatever chain he gave them would be declared incorrect. He inspired Muhammad Parsa (ra) to direct a question to Shaikh Husamuddin and say, "You are the Shaikh ul-Islam and the mufti. From what you have learned of external knowledge and *Shari`ah* and the knowledge of hadith, what do you say about such and such narrator?" Shaikh Husamuddin said, "We accept that person, and we base much of our knowledge of hadith on his narrations, and we accept his book, and his lineage is one that all scholars accept, and there is no argument on that matter." Muhammad Parsa (ra) said, "The book of that person you accept is in your house in your library, between such and such books. It contains 500 pages, and its colour is such and such, and the cover looks like such and such, and the hadith you rejected is written by that person on the page such and such." Shaikh Husamuddin (ra) was confused, and doubts came to his heart because he did not remember seeing such a book in his library. Everyone was surprised that the Shaikh knew about the book, while the owner didn't. There was no alternative except to send someone to check. The hadith was found, as Muhammad Parsa (ra) mentioned. When the king heard about this story, the scholars who brought the charges were humiliated, and Shah Naqshband (ra) and Muhammad Parsa (ra) were raised.

His State Upon Leaving This World

Shaikh Ali Damman (ra), one of the servants of the Shaikh, said, the Shaikh ordered me to dig his grave. When I finished, it came to my heart, 'Who will be his successor?' He raised his head from the pillow and said, 'O my son, don't forget what I said to you when we went to the Hijaz. Whoever wants to follow me must follow Shaikh Muhammad Parsa (ra) and Shaikh Alauddin Attar (ra).' In his last

days, he stayed in his room. People made a pilgrimage to see him, and he gave them advice. When he entered his final illness, he locked himself up in his room. Wave after wave of his followers began to visit him, and he gave each of them the advice they needed. He ordered them to read "Surah Ya-Sin" once. Then, when they had finished the Surah, he raised his hands to Allah. He then raised his right finger to say the Shahadah. As soon as he finished, his soul returned to Allah. He died Monday night, the 3rd of Rabi-ul-Awwal, 791AH (1388AD). As requested, he was buried in his garden in Qasr-e-Arifan (Bukhara). The succeeding kings of Bukhara took care of his school and masjid, expanding them and increasing their religious endowments *(Awqaf)*.

Abdul Wahhab ash-Shaarani (ra), the *Qutb* (Spiritual Pole) of his time, said, "When the shaikh was buried in his grave, a window to Paradise was opened for him, making his grave a paradise from Heaven. Two beautiful spiritual beings entered his presence and greeted him and said to him, 'From the time that Allah created us until now, we have waited for this moment to serve you.' He said to these two spiritual beings, 'I don't look to anything other than Him. I don't need you, but I need my Lord.' Shah Naqshband (ra) left behind many successors, the most honourable among whom were Shaikh Muhammad bin Muhammad Alauddin al-Khwarizmi al-Bukhari al-Attar (ra) and Shaikh Muhammad bin Muhammad bin Mahmoud al-Hafizi, known as Muhammad Parsa (ra), the author of *Risala Qudsiyyah*. It is to the first that Shah Naqshband (ra) passed on the secret of the Golden Chain.

Brief Introduction of Hazrat Khawaja Moinuddin Chishti (Quds Sira)

Historical Sketch:

It is well known that the Auliya Allah have made significant and influential contributions to the spread of Islam's ethical and spiritual values. It was their humanism, disposition, and piety that won over the hearts of hundreds of thousands of people. They contacted the masses directly. They served and loved them. They lived with them and inspired them in the realization of Eternal Truth. The proof of this is evident from the history of Islam's growth in India. Although India was penetrated in the first century of Hijra, the noble task of inspiring the people to its tenets and values was accomplished by Hazrat Khwaja Moinuddin Chishti (ra). popularly known as Khwaja Sahib and Khwaja Gharib Nawaz. He did it all through his great moral power, glorious and appealing character, love, and dedication to humankind, without worldly resources of wealth, power, force, or support.

Khwaja Sahib (ra) was a scholar of great repute. He interpreted the valid Islamic message of love for humankind and love for the Almighty Creator through that. He preached the Qur'anic philosophy of unity of religion and worked out its potentialities for humanity. He was the greatest mystic of his time. He laid the foundation of the Silsila Chishtiya order of Sufia Karam in India, inspiring millions of souls to follow him and thus serving the masses of the Indian subcontinent.

Birth: Early life and Education:

Khwaja Moinuddin Chishti (ra). He was born in Sistan (East Persia), also known as Sijistan, around 533 Hijri (1138-39 A.D.) in a well-respected family. His father's name was Ghiyas-Uddin Sanjari (ra). He was born in Sanjar in the Sistan region of Iran. He was the Imam of the Tariqat in India. Knowledge was inaugurated in India by him, and the chain of Chishtiya spread in India by him; ninety lakh people in India were converted to Islam at his hands. His lineage is traced to Hazrat Hussain bin Ali (RA) through eleven ancestors. His genealogy is as follows: Moinuddin bin Ghiyas-Uddin bin Kamaluddin bin Ahmad Hasan bin Tahir bin Abdul Aziz bin Ibrahim bin Ali Raza bin Musa Kazim bin Jafar Sadiq bin Muhammad Baqir bin Zainul Abideen bin Hussain bin Ali Al Murtaza. (Radi Allah Ajameen).

His mother's name was Syeda Bibi Ummal-wara (alias Bibi Mahe-Noor); in another narration, her name was Khas-al-Malikah. He was the descendant of Hazrat Ali (RA) through his sons Imam Hassan (RA) and Imam Hussain (RA). Khwaja Sahib (ra) lost both his father and mother at the early age of sixteen years. He inherited an orchard and millstone, which were his means of livelihood.
He has many karamaat. It is even said that he looked at the man who would become knowledgeable. He was perfect in both external and internal sciences.

His father died in Iraq when he was fifteen years old. His mother's name was Khas-ul-Malkah, and he was a resident of Isfahan.

His father, Syed Ghiyas-Uddin, a pious man of some means, died when his son was in his teens. He left as a legacy an orchard and a grinding mill. One day, when Khwaja Sahib (ra) was working in his orchard, a pious dervish and Majzoob, Ebrahim Qandozi (ra), came and sat under the shade of a tree. When Khwaja Sahib (ra) saw him, he brought a bunch of grapes and presented it to his guest. The visitor ate the grapes and was delighted. He took something out of his bag, chewed it, and offered it to his young host. Khwaja Sahib (ra) ate it without hesitation, and the light of wisdom and knowledge immediately dawned upon the young Khwaja. Presently, he has disposed of all his worldly belongings and distributed the money among people in poverty. Having thus broken all ties with worldly affairs, he set off for Samarkand and Bokhara, the great centers of religious learning and knowledge.

The most potent factor in giving a mystic touch to his personality at this early stage was the condition of Sijistan, which had suffered terribly at the hands of the Qara Khita and the Ghuzz Turks. It drove the Khwaja's mind inwards, and he realized the futility of hankering after worldly glory or looking after material goods. He sold all his assets, gave the proceeds to charity, and took to the itinerary. He visited the eminent scholars of his age. While on his way to Iraq, he passed through Harvan, in the district of Nishapur. Here, he met Khwaja 'Ushman Harvoni (ra) and was so deeply impressed by his spiritual eminence that he decided to join the circle of his disciples. For twenty years, he accompanied him on his arduous mystic journeys and performed all sorts of personal services to him. Shaikh Moinuddin (ra) once told his disciples. "I did not give myself a moment's rest from the service of my Peer-o-Murshid and carried about his night clothes during his journeys and stoppages."

Spiritual Guidance:

When Khwaja Sahib (ra) had acquired the best knowledge and wisdom of the time, he travelled widely in search of a Murshid (spiritual guide) who could provide him with the best spiritual guidance. He learned of Hazrat Khwaja Usman Harvoni (ra), the most outstanding scholar and unrivalled spiritual guide of that period. Khwaja Sahib (ra) ultimately submitted himself to his Murshid in the first meeting. He remained in the company of this great divine spiritual leader for twenty years, serving him devotedly and passing through the various stages of spiritual life. Thus, the great Murshid trained and elevated Khwaja Sahib (ra) to the highest spiritual attainments.

Khwaja Sahib (ra) was a scholar of great repute. He interpreted the valid Islamic message of love for humankind and love for the Almighty Creator through that. He preached the Qur'anic philosophy of unity of religion and worked out its

potentialities for humanity. He was the greatest mystic of his time. He laid the foundation of the Silsila Chishtiya order of Sufia Karam in India, inspiring millions of souls to follow him and thus serving the masses of the Indian subcontinent.

Hajj and the Prophet's (ﷺ) Command:

As the great Khwaja Sahib (ra) became accomplished and perfect in every respect, the divine tutor honoured him with the robe and took him to Hajj. Both then proceeded to Makkah and performed the Hajj, and then went to Medina and stayed there for some time to receive blessings from the Prophet of Islam (ﷺ)

One night, while in a trance, he was ordered by the Holy Prophet Muhammad (ﷺ): "O Moinuddin! You are a prop of our faith. Proceed to India and show the Path of Truth to the people there." That is why he is known as Atay-e-Rasul/Naib-e-Rasul." (Lieutenant of Prophet Mohammad (ﷺ). Following the above spiritual command, Khwaja Sahib (ra) left Medina for India.

Later, he undertook independent journeys and came into contact with eminent Auliya Allah and scholars like Shaikh Najmuddin Kubra (ra), Shaikh Najib Uddin 'Abdul Qahir Suhrawardy (ra), Shaikh Abu Sa'id Tabrizi (ra), Shaikh Mahmud Ispahani (ra), Shaikh Nasiruddin Astarabadi (ra) and Shaikh 'Abdul Wahid (ra) – all of whom were destined to exercise significant influence on contemporary religious life and thought. He visited nearly all the great centers of learning in those days – Samarqand, Bukhara, Baghdad, Nishapur, Tabriz, Aush, Ispahan, Sabzwar, Mihna, Kharqan, Aster Abad, Balkh and Ghazni. He acquainted himself with almost every significant trend in Muslim religious life in the Middle Ages. His moral and spiritual qualities attracted many people to his fold, and he appointed his Khulafah in Sabzwar and Balkh. Shaikh Ahad Uddin Kirmani (ra), Shaikh Shahabuddin Suhrawardy (ra), and many other eminent mystics benefited from his company. Having thus roamed all over the Muslim lands, which had not yet recovered from the terrible shocks of Qara Khitai and Ghuzz invasions and were to be ravaged very soon by the Mongols, he turned towards India. After a brief stay at Lahore, where he meditated at the shrine of one of the prominent Sufis, Shaikh Ali Hajwari (ra), he proceeded to Ajmer. Khwaja Gharib Nawaz (ra) composed a couplet paying a glowing tribute to Shaikh Hajwari (ra):

گنج بخش فیض عالم مظہرِ نورِ خدا ناقصاں را پیر کامل کاملاں را راہنما

"Ganj Bakhsh-e-Faiz-e-Alam Mazhar-e-Noor-e-Khuda,
Naqisan Ra Peer-e-Kamil, Kamilan Ra Rahnuma"

Translation: He is a wealth-bestowing Wali Allah in this world and hereafter, the embodiment of divine light—a complete spiritual guide for the imperfect disciples and a leader of the perfect Auliya Karam.

Ajmer was not merely the seat of Chauhan power; it was a religious center also, where thousands of pilgrims assembled from far and near. Shaikh Moinuddin's (ra) determination to work out the principles of Islamic mysticism at a place of such political and religious significance shows great self-confidence.

Hazrat Khawaja Moinuddin Chishti (ra) was the exponent of the true spirit of Islam. Like orthodox and static theologians, he did not engage in vain metaphysics. Still, he rigorously strove to save human sympathy from running into narrow grooves. He struck at the very root of parochialism, casteism, and religious exclusiveness, which are being propagated by some vested interests. According to Hazrat Khawaja (ra), the religion is not merely based on rituals and ecclesiastical formalities, but "service of humanity" is its sole reason.

Hazrat Khawaja Moinuddin Chishti (ra) loved humanity in general and the Indians in particular. Indeed, he had a mission to bring a social and spiritual revolution. He ruled over the hearts. The concepts of national integration and composite culture originated from his lifestyle and teachings and, thereafter, were spread by his disciples.

Perhaps in no other country were the effects of this social and cultural revolution so marked and far-reaching as in India. Tasawwuf (Islamic mysticism) reached India when it had entered the last and the most critical phase of its history, the organization of the Sufistic structure of Islam having various denominations, especially Chishtiya, Qadriya, Naqshbandiya, and Suhrawardya. Among these denominations, the Chishtiya order has been supremely successful across all levels of India's pluralistic society, despite cultural, religious, and social differences.

Khwaja Sahib at Ajmer, India:

Khwaja Moinuddin Chishti (ra) arrived in Ajmer at the age of 52, around 587 AH. (1190 AD), on his divine mission of Islam. His only armour for the success of his great mission was the most significant "invisible power" that pervades and sustains the whole universe. At that time, Ajmer was ruled by Prithviraj Chauhan, a famous Rajput king. He had many powerful magicians in his court, with Ajai-Pal as their leader. Khwaja Sahib (ra) stayed on a hill close to Ana Sagar Lake, now known as the Chellah Khwaja Sahib. When the news spread that a very pious Dervish had come to Ajmer, people began to flock to him in increasing numbers. Whoever came to him received the kindest treatment and blessings. People were so inspired by his divine teachings and simplicity that they embraced Islam. Many became his disciples. Even Ajai-pal submitted himself to the divine powers of Khwaja Sahib (ra), gave up all his magic, and became his disciple.

Meanwhile, Shahabuddin Ghori (ra) again attacked India in 1192 A.D. in the famous battle of Terrain, defeating Prithvi Raj. When Shahabuddin Ghori learned of Khwaja Sahib (ra) 's presence at Ajmer, he went to see him and enjoyed the grace of the meeting.

Khwaja Sahib (ra) continued his noble, magnificent mission, showing the Path of Truth to the people. He also sent his disciples and successors to various parts of the country, who served the people and preached the tenets of Islam. A few of his prominent successors are:

1. Hazrat Khwaja Qutbuddin Bakhtiar Khaki (ra), (Delhi, d. 1236AD)
2. Hazrat Shaikh Fariduddin Ganj-e-Shakar (ra), (Pak Pattan d. 1265AD)
3. Hazrat Shaikh Nizamuddin Auliya (ra) (Delhi, d. 1325AD)
4. Hazrat Shaikh Nasiruddin Cheragh Delhi (ra) (Delhi, d. 1356AD)

Khwaja Sahib (ra) Breathes His Last:

After achieving the objectives of his mission and complying with the command given to him by the Holy Prophet (ﷺ), his noble soul left the mortal body on the 6th of Rajab 633AH (March 16, 1236AD) at the age of 97. He was buried in the same cell, the center for his divine activities, throughout his stay at Ajmer. Today, his tomb is popularly known as The Dargah Sharif (holy tomb). People of all walks of life and faith from all over the world, irrespective of their caste, creed, and belief, visit this great shrine to offer the flowers of their esteem and devotion—the rich and the poor stand to pay homage and respect to this divine soul.

Mission and Teaching of Khwaja Sahib (ra):

Khwaja Sahib (ra)'s life and mission have been exceptional compared to those of any other Wali Allah in India. His simple teaching penetrated even the stoniest of hearts. His affectionate look silenced his fiercest enemies. His matchless piety and blessings knew no distinction, and his "Spiritual Power" amazed and defied his bitterest adversaries, who came to harm him but were instead inspired to embrace Islam and become his devotees for the rest of their lives. He brought the message of Universal Love and Peace. He chose the way of non-compulsion in the true spirit of the Holy Qur'an, which says:

لَآ إِكْرَاهَ فِي ٱلدِّينِ ۖ قَد تَّبَيَّنَ ٱلرُّشْدُ مِنَ ٱلْغَيِّ ۚ فَمَن يَكْفُرْ بِٱلطَّٰغُوتِ وَيُؤْمِنۢ بِٱللَّهِ
فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَهَا ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ( )

There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower. [Qur'an 2:256]

Khwaja Moinuddin Chishti (ra) adhered to this statement throughout his mission. Because of this, he became popularly known as Gharib Nawaz, which means 'the one who shows kindness to the poor.' This was later reinforced by the succeeding Chishti Sufia Karam, who became a religious pioneer in national integration. They fulfilled the objectives of bringing together the various castes, communities, and races, elevating humanity from the swamp of worldly concerns, leading humankind to destruction even today.

The teachings of Khwaja Sahib (ra) have been recorded in several books on mysticism. The essence of his teachings is:

The True Friend of Allah has These Three Qualities:

1. A friend of Allah must have affection like the sun. When the sun rises, it benefits all. All persons derive heat and light from it, irrespective of whether they are Muslim, Christian, Sikh, Hindu, etc.
2. A friend of Allah must be generous like an ocean or a river. We all get water from the river or the sea to quench our thirst. No discrimination is made whether we are good or bad, a relation or a stranger.
3. A friend of Allah has the quality of hospitality like the earth. We are raised and cradled in its lap, which is always spread below our feet.

The Noblest of Characters is Possessed by One Who is:

1. Bountiful in poverty (Fuqr).
2. Content in hunger.
3. Cheerful in grief.
4. Friendly in hostility.

The Surest Way to Ward Off the Eternal Punishment of Hell is:

1. To feed the hungry.
2. To redress the aggrieved.
3. To help the distressed.

Sacred Sayings of Khwaja Moinuddin Chishti (ra)

1. Without performing Salat (prayer), no one can approach Allah because Salat (prayer) is the climax (Miraj) in the process of such an approach for the pious.
2. If Salat's rules were not followed correctly, it is struck back on the face of him who offers such a Salat.
3. A lover's heart (True lover of Allah) constantly burns with the fire of love, so much so that whatever intrudes upon its sanctity is burnt to ashes.
4. A sin committed does not harm an individual so much as looking down upon one's fellow human beings.
5. Of all the worship that pleases Almighty Allah, the most is the granting of relief to the humble and the oppressed.
6. Charity performance is the key to attaining a philanthropist's estate.
7. The one who does not perform devotion to Allah is engaged in the career of earning a sinful living.
8. There are four cardinal virtues of the individual self:
   (ii) Refraining from begging in the state of poverty;
   (iii) Showing the attitude of being well-fed when feeling hungry;
   (iv) Maintaining cheerfulness in the time of sorrow; and
   (v) Befriending the enemy.

9. That man is a true devotee of Almighty Allah, who resigns with pleasure to the misfortune that comes from his beloved (Almighty Allah).
10. The path of the Love of Allah is such a path that whoever steps into it loses himself.
11. For a follower of the path of Truth, it is worse than sin to disdain or look down upon anyone.
12. Those who are true Lovers of Allah give away both of the worlds for the sake of their Beloved and, even then, feel that they have done nothing worthy.
13. Perfection in faith is evident by three things:
    (i) Fear,
    (ii) Hope,
    (iii) Love

Hazrat Hakeem-ul-Ummat Ashraf Ali Thanvi (ra) narrates an incident of Hazrat Khawaja Moinuddin Chishti (ra) in his collections! Once, he forgot to cross his fingers while doing ablution, and a voice came from the unseen saying that love is the claim of the Prophet (ﷺ) and that he had forgotten the Sunnah. He immediately obeyed and vowed not to abandon the Sunnah in the future. He says that his condition was that whenever he saw the fire, he would tremble lest he should be punished on the Day of Resurrection. Following the Sunnah, he was in the same situation as the Companions.

Hazrat Khwaja Usman Harvoni (ra), the Sheikh of Hazrat Khwaja Chishti (ra), assigned him to the province of India. He went on Hajj. On his return, he met Hazrat Nizamuddin Kubra (ra), Hazrat Ghous-ul-Azam Mohiuddin Abdul Qadir Jilani (ra), and other nobles. He received blessings and came to India.

The virtues and Karamat of Hazrat Khawaja (ra):

The merits of Hazrat Sheikh Moinuddin Chishti (ra) are innumerable. Once, during his journey, he visited Herat, where there was a Shia Amir. He was so intolerant that if any person mentioned any name of the three greatest Sahabah, he would kill him. Hazrat Sheikh (ra) passed through his unique garden. There, a person went to the water pond in the garden. Seeing him near the tank, he got angry with him and went forward to find him harmed. Hazrat Khwaja (ra) took one look at him, and he fainted. Hazrat (ra), after some time, drew water from the tank and poured it on him, by which he regained consciousness. Now, he became his devotee and pledged allegiance to him along with his companions. He became his vicegerent and Khilafah from external and internal. He wanted to present a large sum of money to you as a gift, but Hazrat Khawaja (ra) said that this wealth was not yours; you had no right to it, and he returned it. Many other karamaat were revealed in this journey. Hazrat Khwaja (ra) continued to meet the nobles and Mashaikh of all places during his trip and received blessings. On 10th Muharram 561A.H., he rose to prominence in Ajmer Sharif. Mir Syed Hussain (ra) was the first murid there, who belonged to the Shia religion. He repented from Shiism, pledged allegiance to Hazrat, and attained the status of perfection. After that, thousands of people accepted Islam at his hands and entered his chain. It is said that he came to India on the order of the Messenger of Allah ﷺ. He also stayed in Ajmer in compliance with the order.

Hazrat Khawaja Moinuddin Chishti (ra) visited Ajmer and stayed outside the population. The official Sarban (camel rider) came and said this was the royal camels' resting place and that you should leave. He left this place; he got up and went near the pond called Ana Sagar, where he stayed. The camels were brought and made to sit in that place, but when they were called to be lifted to walk, they could not get up. Sarban narrated the whole story to Raja Prithviraj. Raja sent many magicians to him. Whoever came to him would become his disciple. Now, he said, there was no other option but to go to this dervish, hold his feet, and plead with him. Upon his request, the camels came back to their original condition.

There were countless Hindu temples in Ana Sagar, where Hazrat Khwaja (ra) made his abode. A Raja named Ana Devi built this place. Khawaja Sahib (ra) chose this place for his preaching and, by sitting here, began to shed the light of truth in Kafiristan. Due to his influential preaching and religious deeds, the surrounding

people began to become Muslims in droves. Seeing this situation, all the narrow-minded Hindus, including the Hindu Pandits of the area, raised the alarm and started persuading Prithviraj to take action against them.

Prithviraj understood that one should not risk quarrelling with a Muslim Sufi. He was a kind-minded person. He thought this Muslim Sufi, who showed virtues, should be matched with such a person. He ordered Ramdev, Ajmer's greatest mahant, to meet this dervish and his companions. These people look like spies to me, lest we should be killed in negligence and pave the way for Islamic rule. You go knock them out and somehow get them out of Ajmer. If you have to use force, don't worry; I will help you.

As soon as he reached there, Ramdev marched towards the hermitage in a crowd of pandits and priests with great splendour. Hazrat Khwaja (ra) cast his single gaze on him so that this falsehood could not bear him. And in the next moment, Mahant Ramdev, the leader of this mob, fell at his feet and began to cry for the safety of Islam. He taught him the word Tawheed to enter the circle of Islam and named him Shadi Dev.

As soon as Ramdev became a Muslim, fear filled the hearts of the Hindus and the king himself. Magic was common in India, and people considered him a magician. And he made it known that he was making people Muslim by magic. So, the Raja thought that a sorcerer should be brought to compete with the Muslim sorcerer. At that time, there was a lot of talk about a magician named Jaipal in and around Ajmer. The Raja summoned him to Ajmer and persuaded him to fight Hazrat Khawaja (ra). Meanwhile, Khawaja Sahib (ra) also learned about Jai-Pal's arrival. He performed ablution, made a circle around his companions with his staff, and said that In-Sha-Allah (Allah willing), the enemy would not be able to enter this circle. So, when Jaipal came near him, his companion, whose foot fell on the circle, became unconscious. Jaipal had arranged that Hazrat Khwaja (ra) and his companions could not fetch water from Ana Sagar. As soon as Hazrat Khawaja (ra) learned about his action, Hazrat Khawaja (ra) ordered Shadi Dev to bring a bowl of water from this pond as soon as possible. According to the order of Hazrat Khwaja (ra), Shadi Dev filled the bowl from the pond. As soon as the bowl was filled, all the water in the pond dried up as if there was no water. The condition of the bowl was that the amount of water used did not decrease. Jaipal and his colleagues suffered greatly as the pond's water dried up. Seeing this, Jaipal came near the circle of Hisar, stood up, and spoke! Allah's servants are dying of thirst, and you are watching the spectacle. People with low incomes should be shown mercy and not cruelty. A fakir's task is to quench Allah's servants' thirst. Hazrat Khwaja Chishti (ra) ordered Shadi Dev to pour this water bowl into the pond at Jaipal's request. As soon as that bowl of water fell into the pond, the pond was filled with water.

Finally, Jai Pal sat in a Murgushala and started flying. Hazrat Khwaja Chishti (ra) took off his slippers and threw them in the air. The waves rose into the air until they reached Jaipal's skull. Right next to his head, they started hovering around his head and started hitting Jaipal's head. Paypal tried everything possible to escape, but the squire would not stop. Finally, due to the severity of the pain, Jaipal came down to the ground with Murgushala, fell at his feet, began to ask for his forgiveness, and at the same time expressed his desire to become a Muslim. Hazrat Khawaja (ra) forgave him, converted him to Islam, and gave him the Islamic name Abdullah.

Hazrat Khawaja (ra) has a multi-talented Mujahida. Seventy years did not sleep at night. His achievements are beyond description and writing. The end of his accomplishments is that his Sheikh used to be proud of his allegiance. His caliph, Hazrat Khawaja Qutbuddin Bakhtiar Kaki (ra), says that I have been in his service for twenty years, and he has never returned any questioner empty-handed. Whenever a beggar would come, he would put his hand under the prayer mat and give it to the person it belonged to. He further says that I have never seen Hazrat angry during this period.

Hazrat Khawaja (ra) used to say that the worship of ahl al-Marifat is (پاس انفاس) *Pass-infas,* and it is a sign of hypocrisy that a person is suffering from sin and considers himself famous.

He died during the reign of Sultan Shamsuddin Al-Tamish (ra), on the 6th Rajab Al-Murajab Sunday; some people have also said 30th Dual-Hajjah. There is a difference in the year of death, 632AH, 633AH, 636AH, and 637AH, and so many sayings. There are also different sayings about age. Ninety-six years, one hundred and four years, one hundred and seven years. His grave is in Ajmer Sharif. His caliphs are very high, of which fourteen are the most famous.

Brief introduction of Ghous-ul-Saqlain Hazrat Syedna Sheikh Abdul Qadir Jilani (ra)

Hazrat Sheikh Abdal-Qadir al-Jilani (ra) was a Hanbali scholar, preacher, and Sufi leader who founded the *Qadriya*, one of the oldest Sufi orders.

He was born on March 23, 1078AD (1st Ramdhan 470AH) in the town of Na'if, Rezvanshahr in Gilan, Iran, and died on February 21st, 1166AD (11 Rabi' al-Thani 561AH) in Baghdad. At that time, the Seljuk Empire was at its height.

The honorific *Mohiuddin* (ra) denotes his status with many Sufia Karam as a "reviver of religion." Gilani (Arabic *al-Jilani*) refers to his place of birth, Gilan. However, Gilani also carried the epithet *Baghdadi*, referring to his residence and burial in Baghdad.

Family background

Hazrat Sheikh Abdal-Qadir al-Jilani (ra) was born in 1077 or 1078AD. Despite his popularity, his background is uncertain. His father (or perhaps his grandfather) had the Iranian name Jangi Dust, which suggests Gilani was of Persian stock. His *nisba* means "from Gillan," an Iranian region on the southwestern coast of the Caspian Sea. During his stay in Baghdad, Gilani was called Ajami (non-Arab) because he spoke Persian alongside Arabic.

He (ra) is claimed to have been a descendant of Hazrat Hasan ibn Ali (ra), the grandson of the Prophet Muhammad (ﷺ), which is generally considered to have been genuine by the Muslim community, including the *Qadriya*.

Education

Hazrat Sheikh Abdal-Qadir al-Jilani (ra) spent his early life in Gillan, the province of his birth. In 1095 AD, he went to Baghdad. There, he pursued the study of Hanbali law under Hazrat Abu Saeed Mubarak Makhzoomi (ra) and ibn Aqil (ra). He studied hadith with Abu Muhammad Ja'far al-Sarraj (ra). His spiritual instructor of Tasawwuf was Abu'l-Khair Hammad ibn Muslim al-Dabbas (ra). After completing his education, he left Gillan for Baghdad. He spent twenty-five years wandering in the deserts of Iraq.

School of Law

Hazrat Sheikh Abdul Qadir Gilani (ra) belonged to the Shafi'i and Hanbali law schools. He placed Shafi'i jurisprudence (Fiqh) on an equal footing with the Hanbali school (madhhab) and used to give fatwas according to both simultaneously. This is why al-Nawawi (ra) praised him in his book entitled *Bustan al-'Arifin* (Garden of the Spiritual Masters), saying:

We have never known anyone more dignified than Baghdad's Sheikh Mohiuddin Abd al-Qadir al-Jilani (ra). May Allah be pleased with him, the Sheikh of Shafi'i and Hanbali in Baghdad.

Creed

Ibn al-Ahdal [ra] (d. 855/1451), in his *Kashf al-Ghata' an Haqaeq al-Tawhid (Arabic: كشف الغطاء عن حقائق التوحيد)*, considered him one of the Ashari scholars along with Ibn al-Jawzi.

Later life

In 1127 AD, Hazrat Gilani (ra) returned to Baghdad and began preaching to the public. He joined the school's teaching staff under his teacher al-Makhzoomi and was popular with students. In the morning, he taught hadith and tafsir; in the afternoon, he discoursed on the science of the heart and the virtues of the Quran. He was said to have been a convincing preacher and converted numerous Jews and Christians. He reconciled the mystical nature of Tasawwuf with the sober demands of Islamic Law.

Death and burial

Hazrat Gilani (ra) died on February 21st, 1166AD (11 Rabi' al-Thani 561AH). His body was interred in a shrine within his madrasa in Babul-Sheikh, Rusafa, on the east bank of the Tigris in Baghdad, Iraq.

During the reign of the Safavid Shah, Ismail Gilani's shrine was destroyed. However, in 1535AD, the Ottoman Sultan Suleiman the Magnificent had a dome built over the shrine, which still stands today.

Birthday and death anniversary celebration

11 Rabi' al-Thani is celebrated as Hazrat Gilani's (ra) death anniversary. Some scholars give 29 Sha'ban and 17 Rabi' al-Thani as his birth and death days, respectively. In the Indian subcontinent, his 'Urs, or death anniversary, is called *Giyarwee Sharif*, or Honoured Day.

Books

- *Kitab Sirr al-Asrar wa Mazhar al-Anwar* (The Book of the Secret of Secrets and the Manifestation of Light)
- *Futuh al Ghaib* (Secrets of the Unseen)
- *Ghuniya-tul-Talebeen* (Treasure for Seekers) غنیہ الطالبین

- *Al-Fayuzat al-Rabbaniya* (Emanations of Lordly Grace)
- Fifteen Letters: *Khams-Ata 'Ashara Maktobat*
- *Kibria-te-Ahmar*
- A Concise Description of Jannah & Jahannam
- The Sublime Revelation (*Al-Fateh AR Rabbani*)

Hazrat Sheikh Abdal-Qadir al-Jilani (ra) was born on the 1st of Ramadan, 470AH or 471AH, in Gillan (Tabaristan). At that time, his mother was sixty years old. The Arabs call it Jilan. He was one of the noble Sadat-e-Azam. His name is Abdul Qadir (ra), and his surname is Abu Muhammad. The genealogy is as follows: Abdul Qadir bin Abi Salih bin Musa Jangi Dost bin Abdullah Al-Jeeli bin Umar Zahid bin Muhammad Ruhi bin Dawood bin Musa bin Abdullah bin Musa Al-Jone bin Abdullah Al-Mehez bin Mohsin bin Muhammad al-Maroof Hasan al-Muthanna bin Hasan bin Ali al-Murtaza. (May Allah be pleased with them).

His mother says that when my son Abdul Qadir (ra) was born. He never drank milk during the fasting period of Ramadan. At eighteen, he came from Jilan to Baghdad to acquire knowledge. First, he finished the Quran, then turned to tafsir and hadith, then to jurisprudence and other Islamic sciences. He was proficient in all sciences, and his fame spread far and wide within a short time. On the first journey, a famous incident occurred. Sixty robbers repented at his hands.

Once, some people asked Hazrat Syed Abdul Qadir Jilani (ra) when you knew about your Wilayat. He replied that when I was ten years old, while I was going to school, there was an unseen voice that everyone in the school used to listen to, saying, "افسحوا لولی اللہ" (make room for the Wali of Allah).

He received his education from the best scholars of that era. He achieved the education and teaching of the Book and Sunnah with so much sincerity and purity that the Almighty Allah gave him the leader status, so he says! One day after Tehsil-e-Ilm, it became known that Qutb-zaman Imam Rabbani Hazrat Khwaja Yusuf Hamdani (Quds-Sara) (one of the nobles of Naqshbandiya) was prominent in Baghdad. When I was present for service, he treated me very kindly, sat beside me, listened to my situation, solved all the problems, and then said! O Abdul Qadir (ra), preach to the people. I said that I am a non-Arab. How can I speak in front of the Eminence of Baghdad? He heard this and spoke!

You now remember jurisprudence, principles of jurisprudence, differences of religion, the dictionary, and the interpretation of the Qur'an. After listening to my

reply, he said! You can preach and come to the pulpit because I see the root that will soon become a tree in you.

Allah Almighty says!

أَلَمْ تَرَ كَيْفَ ضَرَبَ ٱللَّهُ مَثَلاً كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي ٱلسَّمَآءِ ( ) تُؤْتِيٓ أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ ٱللَّهُ ٱلأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ( )

See how Allah sets forth a parable? - A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e., very high). (24) Giving its fruit at all times, by the Leave of its Lord and Allah sets forth parables for mankind in order that they may remember. (25)

(Surah Ibrahim: 24 – 25)

When he opened his eyes to this world, the world of Islam was suffering from political decline, religious chaos, spiritual degradation, and intellectual and economic anxiety. The Taghuti (diabolical) powers were consulting to avenge their humiliations and defeats. The members of the Sultanate had become luxurious and practical. Scholars used to challenge each other in discussions and debates. The poor had become greedy and hypocritical. Moral diseases like fornication, immorality, alcoholism, and greed were rampant everywhere. The ideological foundations and geographical boundaries of the Nation of Islam had been lost. Finally, Allah Almighty sent Ghaus-ul-Aghiath Hazrat Syedna Sheikh Abdul Qadir Jilani (Quds Sira). He performed the duty of renewing the religion, promoting the Sharia, and supporting the nation with so much diligence and sincerity that religious madrassas, spiritual gatherings, and scholarly gatherings began to be organized everywhere. Reorganized the monastic system and changed the fortunes of the Muslim world through family virtue, intellectual ability, inner dispositions, and spiritual focus. The holy Shariat got a significant boost, and the religion of Islam was blessed with greatness and spiritual values. Islam was revived, the Sunnah was promulgated, and innovation was eradicated. The ummah got the honour, and the nation got respect, and because of these services, he became known as Mohiuddin. (ذالک فضل اللہ یوتیہ من یشاء)

There were about 70,000 people at each of his gatherings. Four hundred people used to write his words. It was so effective that the audience often became ecstatic with pleasure and passion, and many people fainted. Even giants used to attend your sermons.

His famous works include Futuh al-Ghaib, Jala-ul-Khawatar, Ghuniya Talebeen, Fateh al-Rabbani, Qasaid, etc. His Haliya Mubarak has been written in the books so that he has a thin body, medium height, broad chest, high forehead, whiteish complexion, both eyebrows connected, loud voice, and wears regular clothes. Sometimes, expensive garments were worn as well. If anyone other than the sultans and nobles offered him offerings, he would have accepted them. If someone brought charity, he would get it but not use it himself. He would distribute it among the deserving. I have not seen anyone more good-mannered, modest, polite, kind, and gentle-hearted at this age than him. Every follower and friend has a favourite that they love the most.

There is a narration that he was preaching on the pulpit one day. About two hundred scholars and Auliya were present in this gathering, including Sheikh Hammad Vyas bin Muslim (ra), Sheikh Baqa bin Taur, Sheikh Ali Hahiti, Khawaja Yusuf Hamdani, Sheikh Ziauddin, Abu Najib Abdul Qahir Sohar Wardi, Sheikh Al-Shayok Hazrat Eminent Sufia Khwaja Shahabuddin Umar Suhrawardy, Sheikh Qasib Alban, Sheikh Ahmed bin Mubarak, Sheikh Sadaqah, Sheikh Jahangir, may Allah bless them all and grant them peace, were included. Shaikh (ra) said during the sermon!

قدمی ھٰذا علی رقبۃ کل ولی اللّٰہ

(This step of mine is on the necks of all Auliya Karam)

Hazrat Shaykh Ali Hahiti (ra) came to the pulpit, picked up his blessed feet, and placed them on his neck. All Auliya bowed their necks at this.

Once, he was asked if a person calls himself a follower of the Holy Prophet (ﷺ) but has not pledged allegiance to you, should we count him among the disciples of the Holy Prophet (ﷺ)? He spoke! Why not? Whoever turns himself towards me, Allah Ta'ala will accept him. His sins will be forgiven, and he will be counted among my murids.

Imam Rabbani Hazrat Mujaddid Alf al-Thani (ra) writes in Maktobat Sharif that there are two ways to reach Allah.

- Proximity of Prophethood (قرب نبوت)
- Close to Wilayat (قرب ولایت)

The forefather and original leader of Qurb Wilayat is Syedna Ali Al-Murtaza (RA), after whom this position passed through his descendants and reached Hazrat Syedna Sheikh Abdul Qadir Jilani (ra), then this position was entrusted to him. On

this path, whoever receives blessings, whether great or noble, receives them through him.

Hazrat Syedna Shaikh Abdul Qadir Jilani (ra) passed away on Saturday, 8th or 9th of Rabi al-Akhara 561AH / February 21, 1166 (aged 90) after Isha prayer. His Mazar-e-Sharif is at Madrasa Bab al-Azakh in Baghdad. His son's name was Hazrat Abdul Razzaq Jilani (ra).

This fragment of Imam al-Tariqat Hazrat Shah Bahauddin Naqshband Bukhari (Quds Surah) is written on his tombstone.

بادشاہ ہر دو عالم شاہ عبدالقادر است
سرور اولاد آدم شاہ عبدالقادر است
آفتاب و ماہتاب و عرش و کرسی و قلم
نور قلب ازا عظم شاہ عبدالقادر است

Sheikh Muhi Uddin Abdul Qadir Jilani (ra) has been famous for centuries as the most popular and revered Wali Allah. He was the founder of the Qadriya order of Tasawwuf, the most tolerant and charitable of the Sunni dervish orders. This order claims countless followers throughout the Muslim world. His adherents, who knew him as '*Ghaus-e-Azam*' (the highest in the hierarchy of Auliya Karam), revered him for his piety, humility, learning, and gentleness of spirit.

Sheikh Abdul Qadir (ra) left his home at eighteen to pursue knowledge and went to Baghdad, the great learning center. He attended the classes held by Tabrizi, the well-known Arab Philologist of the age. He was initiated into the Tasawwuf of the Abul Khair Muhammed School there. This was a particular mode of religious thinking and feeling. A Sufi life, rather than a retired life in voluntary poverty, is necessary to meditate more deeply on the Holy Quran by seeking to draw closer to Allah in prayer.

Sheikh Abdul Qadir (ra) received the Sufi dress called the 'Kharqah' from his leader and patron, Sheikh Qazi Abu Sa'ad Mubarak (ra), head of the Muslim School of the Law. Not long afterward, a Khanqah (monastery) was built for him. In 1134AD, the school of Mubarak al Mukharrini was enlarged by public subscription, and the famous Sheikh was appointed its head.

The Sheikh was a great theologian and an earnest, sincere, and eloquent preacher. He prayed for all of humankind without distinction of race or creed. His sermons, which he gave regularly in the School on Friday mornings and Monday evenings and in the Khanqah on Sunday Mornings, breathed the spirit of charity

and philanthropy. Some of his sermons, entitled 'Futuh al Ghaib', are considered among the best pieces of Islamic literature ever written, due to their content, style, and tremendous educational value for Muslims and non-Muslims alike. Many Christians and Jews were deeply influenced by his preaching and accepted the Divine faith.

His fame as a scholar and theologian spread far and wide. People worldwide addressed him with religious and legal questions, and he never failed to answer them to their satisfaction. Many people, including rulers and wazirs, figured among his disciples and venerated the Saint for his unaffected simplicity, deep humanity, and steadfastness of purpose.

In his childhood, his saintly mother had always counselled him to remain truthful, frank, and honest, whatever might happen. Like a dutiful son, he made his mother's advice his watchword for life and acted upon it.

Once, she gave him a few gold pieces when he was going on a journey. Robbers overtook the caravan. When they asked him about what valuables he had with him, he showed them the gold pieces. The robbers were taken aback and asked him why he did not try to hide his money. He replied, "I hold the noble advice of my mother dearer than these few pieces of gold." The robbers were so moved by the noble spirit shown in this answer that they gave back all the property they had taken from him.

Sheikh Abdul Qadir (ra) is considered the patron Wali Allah of the Kurds and is revered by the Muslims of the Indo-Pak subcontinent. The members of the Qadriya order may number in the tens of thousands in Central Asia, China, Java, and Sumatra.

Hazrat Syedna Shaikh Abdul Qadir Jilani (ra) had four marriages. His first marriage was at 50. The following are the names of your spouses:

. Sayeda Bibi Medina bint Syed Mir Muhammad (ra)

. Sayeda Bibi Sadiqa bint Syed Muhammad Shafi (ra)

. Sayyida Bibi Momina (ra)

. Sayeda Bibi Sadiqa (ra)

Hazrat Syedna Sheikh Abdul Qadir Jilani (ra) has 49 children. Twenty boys and twenty-nine (29) Girls.

The following are the names of some of the sons:

. Syed Saifuddin Abdul Wahab

. Syed Tajuddin Abdul Razzaq

. Syed Sharfuddin Isa

. Syed Abu Ishaq Ibrahim

. Syed Abu Zakaria Yahya

. Syed Abdul Jabbar

. Syed Abu Nasr Musa

. Syed Abul Fazl Muhammad

. Syed Muhammad Sheikh Abdullah

Sayings of Hazrat Syedna Sheikh Abdul Qadir Jilani (ra):

- Oh, man! If you are given a life from the beginning to the end and told to make the name of Allah dwell in this heart through your hard work, worship, and austerity, then by the honour and glory of the Lord Almighty! It is not possible. Until you have the relationship and companionship of a perfect servant of Allah.
- Take the companionship of people of heart to become the heart's owner.
- My murid is the one who remembers Allah Ta'ala. Zakir, I believe in the one whose heart remembers Allah Ta'ala.

A brief introduction to Sheikh Al-Shayok Hazrat Sheikh Shahabuddin Umar Suhrawardy (Quds-Sara)

His name is Omar Bin Muhammad Al Bakri Suhrawardy (ra). His surname is Abu Hafs, and his nickname is Shahabuddin. He was born in the month of Rajab 539AH / 1145AD, on a Saturday, in Zanjan (Sayan), in the suburbs of Suhraward. His father's name is Ahmed bin Yazid bin Rawim (ra). He is a descendant of Hazrat Syedna Abu Bakr Siddique (RA), the First Caliph. His uncle was the follower of Hazrat Sheikh Abu Najeeb Abdul Qahir Suhrawardy (ra). He had company and meetings with Sheikh Abdul Qadir Jilani (ra) and many Mashaikh besides him. Hazrat Zia-ud-Din (ra) was his Sheikh, and he got the Caliphate in 563AH. He read Hadith from Imam Bayhaqi (ra), Allama Khatib Baghdadi (ra), and Imam Quashari (ra). He also travelled to Alexandria for his education. He started teaching, but then he joined the dervishes and went to do Mujahida. In 545 AH, he was appointed president of the Madrasa Nizamiyah at the request of Sultan Masoud Seljuki and the Caliph of Baghdad. He used to wear a green cloak and ride a mule. His students and followers were the famous jurists Hafiz Ibn Asakar (ra) and Imam Fakhruddin Abu Ali Wasti (ra). His spiritual mentor, Hazrat Ahmad Ghazali (ra), was the brother of Hajja-tul Islam Muhammad Ghazali (ra), and his Sheikh Kharqa was Hazrat Sheikh Qazi Wajih-Uddin (died 665AH).

His lineage is like this! Abu al-Hafaz Shahabuddin Umar bin Ahmad bin Abdullah bin Muhammad bin Abdullah al-Bakri, known as Sheikh Umaiyah bin Saad bin Husain bin Qasim bin Saad bin Nasr bin Abdul Rahman bin Qasim bin Muhammad bin Khalifa-tul Rasool, Syedna Abu Bakr Siddiq. (May Allah be pleased with them)

Hazrat Sheikh Abdul Qadir Jilani (ra) said that you will be among the last famous elders of Iraq.

"Awarif al-Maarif" is his famous work in Tasawwuf, which he compiled in Makkah. In addition to this,

(اعلام الهدیٰ، جذب القلوب الی مواصله المحبوب اور رشف النصائح الایمانیه و کشف الفضائح الیونانیه)

He wrote a book under the guidance of Hazrat Sheikh Abdul Qadir Jilani (ra), titled "Bahjat al-Asrar" (بہجۃ الاسرار).

He was Sheikh al-Shayok of Baghdad in his time and the Qutb of his time. Ahl al-Tariqat used to come from far and near to inquire about problems from him. A person called him, O my dear! If I give up good deeds, selfishness and animalism arise in me. And if I act, pride arises. Tell me what to do. He wrote in the answer that work and seek refuge in Allah from arrogance and pride. He was adorned with the jewels of pure Shariat, and he was decorated and enlightened with the

light of the Sunnah. Hazrat Sheikh Shahabuddin Suhrawardy (ra) did not listen to Sama and used to say that Shahabuddin (ra) was given all the blessings except the taste of Sama. Hazrat Imam Yafei (ra) remembered him with the titles (مطلع الانوار و منبع الاسرار). He is considered to be the founder of the Suhrawardya family. He studied in Maraga, then moved to Isfahan, where he reached Aleppo and settled here permanently. At first, the Hakim of Aleppo patronized his Sufi beliefs, but when other scholars criticized him, he withdrew his patronage.

He was originally from Iran and descended from the first caliph, Hazrat Abu Bakr (RA). He was part of a well-known family of religious scholars and Shafi'i jurists. Like other family members, he moved from Suhraward in Iran. He established himself in Baghdad, where he studied for eight years under his uncle Abu Najib al-Suhrawardy (ra). Abu Najib (d. 563AH/1168AD) had been a disciple of Ahmad al-Ghazali (ra), built a *khanqah* on the banks of the Tigris, and wrote a popular textbook, "Adaab al-Murideen." After his uncle's death in 563AH/1168AD, Abu Hafs 'Umar (ra) gave up his studies in favour of a lengthy retreat, fasting, and *dhikr*. Having completed his external and internal training, he made a name for himself as a public preacher in his uncle's madrasa.

At the age of forty, Abu Hafs 'Umar Suhrawardy (ra) became the director of a new institution of Tasawwuf named "Ribat al-Mamuniyya" and formally assumed the title of *shaykh al-terbia*, responsible for initiating and training others. In 588AH/1192AD, the caliph sent him on the first of several important diplomatic missions. In 599 AH/1203 AD, he was appointed director of a new ribat, known as "Ribat al-Marzubaniyya," which included his private residence for his wife and family. He also became a preacher at the prestigious Badr al-Sharif Gate, near the Palace Masjid Jami' al-Qasr. When the Hanbali theologian Ibn al-Jawzi (ra) fell from grace, the caliph al-Nasir appointed the more flexible Abu Hafs al-Suhrawardy (ra) as Shaykh al-Islam, and the latter, with the caliph's support and patronage, became instrumental in the formation of the Fatwahs movement, the basis of the later orders of Tariqat.

One of the great teaching masters who developed his uncle's methods, Abu Hafs (ra), was responsible for establishing the order that took his name, the Suhrawardya. He wrote *'Awarif al-Ma'arif* (translated variously as *The Benefits of the Spiritually Learned* or *The Gifts of Spiritual Perceptions*), one of the most popular Tasawwuf textbooks for later generations. In later life, he seems to have performed the pilgrimage to Makkah regularly, granting students such as Bahauddin Zakariyya Multani (ra) (master of Fakhruddin 'Iraqi) permission to train disciples. Later reports also mention al-Suhrawardy's meetings with other luminaries of his time, such as 'Abd al-Qadir al-Jilani (ra), the Egyptian poet Ibn al-Farid (ra), and Ibn 'Arabi (ra).

The creed that protects against passions is a creed produced in a living heart through the recollection of Allah, a heart ornamented by righteousness and supported by guidance, a heart that shines the light of faith, a light whose effects are apparent in the outer being. It is a heart that Allah has returned to the splendour of its original nature (Fitrat) and a heart that He has cleansed from the effects of gossip that accrue to the Nafs, effects which imprint it with various idle suppositions and chimeras. It is a heart so preoccupied that suppositions and imaginative fancies are denied access, and indeed, there is nothing like this heart except for the heart of the world-renouncer because he has a heart surrounded by light. Verily, the heart surrounded by light is none other than the heart of the renunciant (*Zahid*).

(From *AIam al-Huda*, p. 49)

The chain of lineage in Tasawwuf is as follows: Shaykh al-Sharukh Imam al-Tariqat Shahabuddin Suhrawardy (ra), Shaykh Ziauddin Abu Najib Abdul Qahir Suhrawardy (ra), Shaykh Qazi Wajih-Uddin (ra), Shaykh Abu Muhammad Umaiyah (ra), Shaykh Ahmad Aswad Dinuri (ra), Shaykh Mumshad Dinuri (ra), Shaykh Junaid Baghdadi (ra), Shaykh Sri Suqti (ra), Shaykh Maruf Karkhi (ra), Shaykh Dawood Tai (ra), Shaykh Habib Ajmi (ra), Sheikh Hasan Basri (ra), Ameer-ul Momineen Hazrat Ali Murtaza (ra).

His famous caliphs include Sheikh Nooruddin Mubarak Ghaznavi (ra), Sheikh Ziauddin Rumi (ra), Qazi Hameed-Uddin Naguri (ra), and Sheikh Bahauddin Zakaria Multani (ra).

Hazrat Sheikh Shahabuddin (ra) used to make the Hajj journey from Baghdad every year. After circumambulating the Kaaba, he would reach Madinah, visit the Prophet's grave, and then return.

He died on the 1st of Muharram 632AH or 633AH and was buried in Baghdad. At the time of his death, the Abbasid Caliphate was in power. In 1865 AD, Ismail Pasha built a dome on his tomb.

Almighty Allah said!

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقٰتِهٖ

وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ O

(Surah Ale-Imran - 102)

O you who have believed, fear Allah as He should be feared and should not die except as Muslims.
[in submission to Him]

Chapter Five

Silsila Alia Naqshbandiya:

It has been established that the inspiration & innovation of the Prophethood and Wilayat in the Ummah-e-Muhammadiyah (ﷺ) is continuous. The distributor of Faizan Prophethood is Hazrat Syedna Abu Bakr Siddiq (RA), and Faizan Wilayat is being distributed through Amirul Momineen Hazrat Syedna Ali Al Murtaza (RA). The family of those who are receiving blessings from Hazrat Abu Bakr Siddiq (RA) is called Silsila Siddiqiya, and the family of those who are blessed by Syedna Ali Murtaza (RA) is called Silsila Haidariyah. The well-known four chains of Tariqat (Naqshbandiya, Chishtiya, Qadriya, and Suhrawardiya) are also receiving the blessings of Prophethood and Wilayat. The only difference is that Faizan Wilayat is dominant in Chishtiya, Quadria, and Suhrawardya, and Faizan Nabuwah is dominant in Naqshbandiya. Hazrat Syedna Abu Bakr Siddiq (RA) was the first mentor of the Siddiqiya family, so this family was first known as the Siddiqiya family. It has been associated with different names and titles in different eras than other Mashaikh-e-Tariqat.

Siddiqiya:

From Hazrat Syedna Abu Bakr Siddiq (RA) to Sultan Al-Arifin Hazrat Ba Yazid Bastami (ra), this line was called Siddiqiya.

Tafuriya:

From Hazrat Ba Yazid Bastami (ra) to Khawaja Khawajagan Hazrat Abdul Khaliq Ghujdawani (ra), it was called Tafuriya.

Khuajganiya:

From Khwaja Khawajagan Hazrat Abdul Khaliq Ghujdawani (ra) to Imam al-Tariqat Khwaja Muhammad Bahauddin Owaisi Bukhari (ra), known as Shah Naqshband, it was called Khuajganiya.

Naqshbandiya:

Imam al-Tariqat Khawaja Muhammad Bahauddin Owaisi Bukhari (ra), known as Shah Naqshband, promoted and propagated the Khuajganiya chain so widely that it became famous across a large area of the world as the founder of the Naqshbandi chain.

Naqshbandiya Alaiya:

After Hazrat Shah Naqshband (ra), Naqshbandiya Alaiya became famous for its caliph, Hazrat Alauddin Attar (ra).

Naqshbandi Ahraria:

From Qutb-ul-Arshad Hazrat Khwaja Ubaidullah Ahrar (ra), this series became known as Naqshbandiya Ahraria.

Naqshbandiya Mujaddidiya:

Hazrat Imam Rabbani Mujaddid Alf Al-Thani (Quds-Sara) renewed and promoted Shariat and Tariqat in such a way that this chain gained great fame and acceptance in the world of Islam, and it came to be called the Naqshbandi Mujaddidiya chain.

The Naqshbandiya chain has many branches, but in India it is traced through two sources: Hazrat Khwaja Muhammad Baqi Billah (ra) and Ameer Abul Ali (ra).

In the region, Mawra Al-Nahar, this chain has been made famous by Hazrat Khwaja Khawaji (ra). Two branches of this series are known from Hazrat Khwaja. One is from Hazrat Mujaddid Alf al-Thani (ra), and the other is from Sheikh Adam Banuri (ra).

In Maktobat, Imam Rabbani Hazrat Mujaddid, Alf al-Thani (ra) writes that the development of the murid in Naqshbandiya depends on the attention of the perfect mentor. However, there are also meditations to be done.

Maulana Khalil Ahmed Saharanpuri (ra) has written in "Akmal Al-Shiyam" that everything happens with the attention of the Auliya Allah. By the grace of Allah, if he pays attention to the transgressor, then by the grace of Allah, he repents from transgression. If they pay attention to the disbeliever, they will repent from their disbelief. If they pay attention to the patient, he gets cured. They can't tear down the wall of destiny.

Suluk of the Silsila Naqshbandiya

Following the Sunnah is fundamental for all Muslims in the Naqshbandi chain. It is obligatory to find out the method of the Messenger of Allah ﷺ in the light of hadith and jurisprudence regarding acts of worship, duties, obligations, mahram, Makruh, suspicions, and sunnah. In addition to these, hold fast to the Sunnah of Rasulullah (ﷺ). Purity of body, clothes, and place should be done with all conditions in prayers. But do not go to the extent of the illusion of purity because it is disliked. Prayers are performed five times in the masjid so that even the first Takbir does not quit. Try to have as many people as possible in the congregation and make the Imam the best person in character and knowledge. The Messenger of Allah ﷺ said! (Al-Imam-Zamin) The prayer of the Muqtadi is under the guarantee of the Imam. As much as the imam is perfect, the prayer will be perfect. Never miss the Friday prayer. Remember all the sunnah and manners in the prayer, and do not rush. Recite the Qur'an in a good manner with Tajweed. Refrain from praying at ungodly times. Read Sunnah prayers regularly. Try to include Tahajjud Namaz in your daily routine.

Fast in Ramadan with all manners. Don't waste your reward by talking nonsense or doing sinful things, especially backbiting. Obey Tarawih prayer, Qur'an recitation, and I'tikaf in the last decade of Ramadan. Be a seeker of Laila-tul-Qadr. Keep your heart full of Divine remembrance all the time. If you have Sahib-e-Nisab, then pay Zakat. The requirement of righteousness is not to keep wealth more than necessary. Take strict care of Halal food. Keep in mind the principles laid down by Sharia in buying and selling and transactions, and avoid doubtful. Take care of the servants' rights, because Allah Almighty will forgive the lack of payment of their rights, but the servants' rights must be repaid in every situation.

Marriage is a Sunnah of Rasool Ullah ,ﷺ and its manners and rights should be taken care of. Spend time remembering Allah while paying the duties and obligations and abstaining from Makruh suspicions. Don't waste time on useless activities. It has been mentioned in the hadith that the people of Paradise will regret the moment that passed without the remembrance of Allah. Organize Nawafil to disobey the self (Nafs) and gain closeness to Allah by reciting the Qur'an. Do not touch the Holy Quran without purification. Without purifying the soul (Nafs) from evils, prayers and the blessings of the Qur'an cannot be obtained. Just as outward disbelief is remedied by the word "La ilaha illa Allah," inner disbelief is also rectified by the phrase "La ilaha illa Allah." Kalima Tayyaba should be mentioned frequently.

The Mashaikh of all the chains have prescribed the dhikr of the Kalima Tayyaba "la ilaha illa Allah" for their followers. Some do dhikr in a loud voice and gain nearness and pleasure from Allah Ta'ala. At the same time, the elders of the Naqshbandiya chain consider it preferable to read slowly and place importance

on secret remembrance (Zikr-e-Khafi). That's why Fana-e-Qalb Lataef thinks the dhikr "La ilaha illa Allah" is helpful for eternal life and self-absorption, that there is no purpose other than this holy entity. Hazrat Khwaja Abdul Khaliq Ghujdawani (ra) received this action from the Prophet ﷺ and passed it on to us through him. To destroy the self (Nafs), the repetition of Kalma Tayyaba is done with the tongue. If the whole idea of its meaning is also in the heart, it has a significant effect because it addresses the world of creation, and the soul is related to it. After attaining the rank of self-destruction, one is promoted to the places of perfection of prophethood and above by reciting the Holy Qur'an and frequent prayers. A companion said to the Messenger of Allah (ﷺ), I want to be your neighbour in heaven. The seeker of multiple prostrations is required from the beginning to the end. Hazrat Khwaja Bahauddin Naqshband (ra) says that a Sufi can reach the level of dignity and glory by meditation. The aspirant is initially made to meditate on the attributes of Allah. When he is satisfied with this meditation, then he is ordered to meditate on Maiyat (Company), as it is said in the Holy Qur'an (وَهُوَ مَعَكُمْ اَيْنَمَا كُنْتُمْ And Allah is with you wherever you are. After the Fana-e-Qalb, meditation is performed. Allah is the Almighty! نَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْد Allah is closer than the aorta of a servant. After self-annihilation, meditation is love. The verse is (يُحِبُّهُمْ وَيُحِبُّوْنَهُ) Allah loves us and we love Him. When there is a perfect destiny, meditation is always done on the perfection of prophethood; above this, the meditation of the Zat-e-Khas is always done. If the company of religious scholars, muftis, and pious people is available after dhikr, thought, duties, and Nawafil, it is a significant gain, provided those scholars are not worldly. If the company of righteous people is unavailable, it is better to be alone.

{اَلْعُزْلَةُ خَيْرٌ مِنَ الْجَلِيْسِ السُوءِ وَ الْجَلِيْسُ الصَّالِحُ خَيْرٌ مِنَ الْعُزْلَةِ}

Loneliness is better than bad company, and good company is better than loneliness.

The association of the ignorant, the transgressors, and those immersed in the world, especially the aspirant in the early stages, becomes corrupt, as a bit of impurity pollutes many waters. The companionship of Sahib-e-Qalb and Auliya Allah is more valuable than the remembrance and worship of Allah Ta'ala. The Companions used to say to each other (اِجْلِسْ بِنَا نُؤْمِنْ سَاعَة) Sit with us so that you may renew your faith. Maulana Rum (ra) says!

یک زمان ہم صحبت بااولیاء　　بہتر از صد سال بودن در تقا

A single time of companionship with the Auliya is better than a hundred years of piety

Hazrat Khwaja Ahrar (ra) says!

نماز را بحقیقت قضا بود لیکن　　نماز صحبتِ ما را قضا نخواہد بود

It could be performed if the prayer is missed, but our companionship will never be received after.

Rituals of the Silsila Aliya Naqshbandiya Mujaddidiya

Whenever a Salik is pledged in the Naqshbandiya chain, he is taught certain lessons and routines to follow. These routines are as follows:

1. Intentness of heart (وقوف قلبی)

2. Meditation (مراقبه)

3. Recitation of the Holy Quran (تلاوت قرآن کریم)

4. Forgiveness (استغفار)

5. Darood Sharif (درود شریف)

6. Contact Sheikh (رابطه شیخ)

Man has intelligence, but he needs a teacher to acquire knowledge. In the same way, a teacher is required to understand religion. That is why Shaykh, under his supervision, conducts readings and Wazaef with the student so that training continues alongside education and the student achieves his goal. They are very experienced and tested, and if done correctly, they can expect a sure cure under Sheik's supervision.

1. Intentness of heart (وقوف قلبی)

"Waquf" literally means to stay. "*Waquf al-Qalbi*" means keeping Allah Ta'ala's attention in the heart. The way to do this is that the heart of the (piny heart) Qalb, which is two fingers' distance below the left breast towards the side, should always focus on the remembrance of Allah Ta'ala and imagine that my heart is doing Allah, Allah, Allah. A human heart cannot be without thoughts and ideas at any time. A wise seeker tries to keep his heart away from otherworldly matters in the remembrance of Allah. And let the thought of Allah be prosperous in his thoughts. It is a bit difficult at first, but with consistent thinking, it becomes easy. And then he

becomes so engrossed in the remembrance of Allah that even while working, the remembrance of Allah does not leave his heart.

An example is when a person is driving a car and talking simultaneously, keeping their hands and feet moving in accordance with traffic. He is talking, but his mind is wandering, so the car keeps moving, and there is no interruption in the conversation. If he is distracted even for a moment while driving, an accident will happen.

Even the seeker, if he concentrates and practices, along with the busyness of life, can unconsciously focus on his heart at all times that the heart is doing Allah, Allah. When he gets used to this practice, he starts to hear the voice of Allah in his Qalb (heart). If it is becoming difficult to create this feeling, first set the intention: today I will try to stay in a standing posture for an hour; then increase the time in the same way; eventually, you will get used to staying in an upright posture all the time. The purpose of staying in a Waquf-e-Qalb is to keep the heart safe from negligence and focus on the person of Allah.

Allah Ta'ala has commanded in the Holy Qur'an to mention a lot. And He has promised forgiveness and paradise to those who do a lot of dhikrs.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذۡكُرُواْ ٱللَّهَ ذِكۡرٗا كَثِيرٗا ( )

O you who believe! Remember Allah with much remembrance.

(Surah Al-Ahzab: 41)

وَٱذۡكُرُواْ ٱللَّهَ كَثِيرٗا لَّعَلَّكُمۡ تُفۡلِحُونَ (٠)

And remember Allah much, that you may be successful

(Surah Al-Jamaa 10)

In the commentary of Zikr Kathir, the scholars write that the Zikr never ends; every worship has a time and ends after it is completed. Hazrat Mujahid (ra) says that the most important thing to remember is that a person should not forget Allah under any circumstances. Man, he always lives in three states. Either he will be standing or sitting or lying down. Allah Almighty said!

ٱلَّذِينَ يَذۡكُرُونَ ٱللَّهَ قِيَٰمٗا وَقُعُودٗا وَعَلَىٰ جُنُوبِهِمۡ

Those who remember Allah (always, and in prayers), standing, sitting, and lying down on their sides,

(Surah Al-Imran. 191)

فَٱذۡكُرُواْ ٱللَّهَ قِيَٰمٗا وَقُعُودٗا وَعَلَىٰ جُنُوبِكُمۡۚ

Remember Allah standing, sitting down, and (lying down) on your sides,
(Surat al-Nisa. 103)

There is a limit to the number of things a Muslim is obligated to do. Among them, there are certain situations in which he is prohibited from doing it, and there are certain situations in which the obligation is waived, but no limit has been set for dhikr. He said he remembered Allah in every situation: standing, sitting, and lying down. In any case, remembrance can only be "*Dhikr-e-Qalbi*" dhikr of the heart and '*Dhir-e-Khafi*" dhikr of the secret, that is, the dhikr that the Qur'an is referring to is the dhikr of the heart, which in the term of the Sufia is called *Waquf-e-Qalbi*.

It is narrated from Hazrat Ubada (RA) and Hazrat Saad (RA) that the Prophet ﷺ said that the best zikr is "Dhikr-e-Khafi," secret zikr, and the best sustenance is that which has the status of sufficiency. (Sahih Ibn Habban (ra) and Abu Yaila (ra))

Hazrat Ayesha Siddiqa (RA) says that the Messenger of Allah (ﷺ) used to mention Allah at every moment. (Bukhari)

There are many times when the seeker cannot do zikr linguistically, so the great masters make the seeker of the Tariqat practice Waquf al-Qalbi, which the Qur'an and authentic hadiths prove.

There are two types of dhikrs: linguistic dhikr and heart dhikr (Qalbi). Hadiths prove the superiority of heart remembrance over verbal remembrance. Blessed is the saying of the Messenger of Allah (ﷺ) that Dhikr-e-Khafi," secret remembrance, which even the angels cannot hear, is seventy degrees higher than verbal remembrance. On the Day of Resurrection, when Allah Almighty will gather all the creatures for reckoning and the angels will be present with the records of deeds, it will be said: Look at the deeds of such and such a servant. Is there anything else left? The angels will say that we have not left anything unwritten or unpreserved. It will be noted that there is one good thing left with us that is not even known to you: a "Dhikr-e-Khafi" hidden dhikr.

(Musnad Abu Yala (ra) narrated by Hazrat Aisha Siddiqa RA)

The difference between Dhikr-e-Qalbi and linguistic dhikr:

Linguistic dhikr is not always possible, while "Dhikr-e-Qalbi" heart dhikr can always be done. For example, when the seeker eats, talks, or engages in business or employment, he cannot do two things simultaneously with the tongue. The tongue can only do one thing at a time. Zikr can be done during cardiac work or while sitting or walking. While doing dhikr lingually, the tongue and lips move so that

others know this person is doing dhikr, which may lead to hypocrisy. In the dhikr of the heart, this dhikr is known only to the person doing the dhikr and to the one being mentioned. There is a narration that even the angels cannot hear this dhikr. Only they feel a fragrance. On the Day of Judgment, they will know that this fragrance was in remembrance of Allah. The place to remember someone is the heart, not the tongue. The tongue is the medium of expression. A lover does not tell his loved one that my tongue misses you a lot. He says my heart skips a beat whenever I think of you. The natural place of memory is the heart.

Importance of Zikr:

Allah Ta'ala has many names, but one of them, Allah, is the name of the self (Zat), and all the other names are the names of the attributes. This was the name of the caste, even when there was nothing in the universe, and will be there even when nothing remains. This name is the soul, glory, and spirit of the universe. This world will continue as long as this holy and pure name continues on the tongue of even one. If there is not even one tongue that says Allah, Allah, Allah, then this system of life will be overturned. The earth, the sky, and everything in them will be destroyed.

Remembrance removes the darkness of a person's heart and gives him a pure heart. Blessed is the saying of the Prophet ﷺ!

لِكُلِّ شَيْءٍ صِقَالَةٌ وَصِقَالَةُ الْقُلُوْبِ ذِكْرُ اللّٰهِ

Everything has a cleanliness, and the cleanliness of the heart is the remembrance of Allah. (Mishkout Sharif)

When the heart is clear and transparent, there will be pleasure in worship, and every word of goodness will affect the heart. And if the heart is not pure, nothing good will affect his heart, and his heart will not be inclined towards worship and obedience. Blessed is the saying of the Messenger of Allah ﷺ!

قال رسول الله صلى الله عليه وسلم!

''وَاِنَّ فِي الْجَسَدِ مُضْغَةً اِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَاِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ *

Translation: Be aware that a piece of flesh is in the body. When corrected, the whole body is healed; when it is corrupted, the entire body is corrupted. It is a piece of heart (Qalb).

(Sahih Bukhari)

Allah Almighty said in the Quran Karim!

فَاذْكُرُوْا اِنِّيْٓ اَذْكُرْكُمْ

Therefore, remember Me (by praying and glorifying). I will remember you,

(Surah Al-Baqarah: 152)

The Messenger of Allah ﷺ said! Almighty Allah says that I deal with the servant according to his thoughts. When he remembers Me in his heart, I remember him in my heart, and when he mentions Me in a congregation, I also remember him in a better congregation (of angels), and if a servant comes to Me with a pillow. So, I turn towards him with one hand; if he moves towards me with one hand, I move towards him with two hands; if he walks towards me, I run towards him. How fortunate are those who remember Allah, and Allah mentions such a servant in the company of angels?

It is a hadith Qudsi in which Allah Almighty says, "I am the companion of the person who remembers Me."

It is narrated from Hazrat Abu Musa (RA) that the Messenger of Allah (ﷺ) said! The example of the one who mentions Allah and the one who does not is like that of the living and the dead. (Agreeable)

That is, the heart of the one who remembers is alive, and the heart of the one who does not recognize is dead.

Allah Almighty says in the Holy Quran!

ٱلَّذِينَ ءَامَنُواْ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِ ۗ أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ ( )

Those who believed (in the Oneness of Allah - Islamic Monotheism), and whose hearts find rest in the remembrance of Allah, Verily, in the remembrance of Allah do hearts find rest. (Surat al-Raad. 28)

He who does not remember Allah Almighty is restless and troubled despite worldly luxuries. It is a fact that satisfaction comes only when Allah is remembered. The reason why people in the world today are wild despite all the blessings of the world is because of neglecting the remembrance of Allah.

وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا وَنَحْشُرُهُۥ يَوْمَ ٱلْقِيَٰمَةِ أَعْمَىٰ ( )

"But whosoever turns away from My Reminder (i.e., neither believes in this Qur'an nor acts on its teachings) verily, for him is a life of hardship, and We shall raise him blind on the Day of Resurrection."

(Surah Taha. 124)

Hazrat Ibn Abbas (RA) narrates that the Messenger of Allah (ﷺ) said! Shayatin sits firmly on the heart of man. When he mentions Allah, it retreats, and when he is heedless, he starts whispering. (Bukhari)

Hear the origin of sin from whispers. It happens when the whisper freezes in the heart. Then, it takes action. With a steadfast heart, so much power is created in the heart that Satan does not get a chance to whisper. Whenever the enemy takes control of someone, he first removes all dangerous weapons from him. In the same way, when Sheitan takes control of a person, he first makes him forget Allah.

إِنَّ ٱلَّذِينَ ٱتَّقَوْا۟ إِذَا مَسَّهُمْ طَٰٓئِفٌ مِّنَ ٱلشَّيْطَٰنِ تَذَكَّرُوا۟ فَإِذَا هُم مُّبْصِرُونَ (٠)

Verily, those who are Al-Muttaqun, when an evil thought comes to them from Shaitan (Satan), they remember (Allah), and (indeed) they then see (aright).

(Surah Al-Araf. 201)

Hazrat Abu Saeed (RA) narrates that he once asked the Messenger of Allah (ﷺ) which people would have the highest rank in the sight of Allah on the Day of Judgment. So, he said: Those who mention Allah frequently. (Tirmidhi and Bayhaqi)

It is narrated from Hazrat Anas (RA) that the Messenger of Allah (ﷺ) said! Remembrance of Allah is a sign of faith and deliverance from hypocrisy, protection from Satan, and protection from the fire of Hell. Hazrat Mu'adh bin Jabal (RA) says that the Messenger of Allah (ﷺ) noted that no action of a person can save him from the punishment of the grave more than the remembrance of Allah. (Narrated by Ahmed)

The most significant harm of neglecting the remembrance of Allah is that Sheitan dominates the negligent person, and by staying with Him, he joins Sheitan's group. It is stated in the Quran!

ٱسْتَحْوَذَ عَلَيْهِمُ ٱلشَّيْطَٰنُ فَأَنسَىٰهُمْ ذِكْرَ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ حِزْبُ ٱلشَّيْطَٰنِ ۚ أَلَآ إِنَّ حِزْبَ ٱلشَّيْطَٰنِ هُمُ ٱلْخَٰسِرُونَ ( )

Sheitan (Satan) has overpowered them. So, he has made them forget the remembrance of Allah. They are the party of Shaitan (Satan). Verily, the party of Shaitan (Satan) will be the losers! (Surah Al-Mujadelah. 19)

Man is oblivious to the remembrance of Allah due to wealth and children in this world. Allah is the Almighty!

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُلۡهِكُمۡ أَمۡوَٰلُكُمۡ وَلَآ أَوۡلَٰدُكُمۡ عَن ذِكۡرِ ٱللَّهِۚ وَمَن يَفۡعَلۡ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ

O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers.

(Surah al-Munafiqun. 9)

لِّنَفۡتِنَهُمۡ فِيهِۚ وَمَن يُعۡرِضۡ عَن ذِكۡرِ رَبِّهِۦ يَسۡلُكۡهُ عَذَابٗا صَعَدٗا ١٧

That We might try them thereby. And whosoever turns away from the Reminder of his Lord (i.e., this Qur'an — and practices not its laws and orders), He will cause him to enter in a severe torment (i.e., Hell).

(Surah al-Jinn. 17)

It is narrated from Hazrat Abu Huraira (RA) that the Messenger of Allah (ﷺ) said! Whoever sits in an assembly and does not remember Allah in it, then this sitting will be regretted and harmed by Allah, and whoever lies down on his bed in such a way that he does not remember Allah, Allah will blame him. There will be regret and loss. (Abu Dawud)

Negligence is so bad that even the people of Paradise will regret those moments in which they did not mention Allah Ta'ala in this world. Hazrat Mu'adh (RA) says that the Prophet (ﷺ) said that after going to Paradise, the people of Paradise would not be sad or sorry for anything in the world except for the time that passed in this world without the mention of Allah Ta'ala. (Tabarani and Bayhaqi)

One day, Hazrat Musa (AS) prayed, O Allah! How do I know who your friend is and who your enemy is? It was decreed that the one who mentions me is my friend, and the one who ignores me is my enemy. Therefore, the seeker of truth must keep his heart, which is the place of the lights and secrets of Allah, with the remembrance of Allah and purify it from the love and filth of the world so that it attains the status of friendship. When the heart becomes purer than Allah Almighty, and the desire and purpose of the reciter do not remain unchanged, then the desired splendour is enhanced in the external and internal. One should not neglect the dhikr of Allah Ta'ala even for a moment and should devote all his time of the day and night to the dhikr of Allah because the foundation of his path is based on a lot of dhikrs, and the good of the hereafter depends on frequent dhikr of Allah. In the hadith Qudsi, Allah Almighty said!

انا جلیس من ذکرنی (Ibn Abi Sheba) I am the companion of the one who remembers me.

One day, Hazrat Sulaiman (AS) heard from a man that Allah Almighty had made Sulaiman (AS) the owner of such a great kingdom and wealth that no person has ever had or will ever have. Hazrat Solomon (AS) said! O ignorant! Allah is witness to the reward of a believer who believes in Allah and says the word Tasbih (Glory be to Allah) once sincerely, which is better than the kingdom of Solomon (AS). Because this kingdom is mortal and the reward of glorification will remain, even if it is estimated to be small, it is much better than being mortal. (Umda-tul-Suluk)

When a person mentions Allah Ta'ala, his heart is present in the presence of Allah, and then reaches the point of seeing Allah Ta'ala with the eyes of the heart.

- Allah Ta'ala keeps the sins away by the blessing of dhikr.
- When a person remembers a lot, the greatness of the friendship of Allah Almighty becomes more vital in his heart.
- Whoever remembers Allah, Allah remembers him.
- Whoever passes away from this perishing world in the remembrance of Allah, the remembrance of Allah comforts him even in the grave and removes his sorrow. It is in the hadith that Allah Almighty said! I have granted that thing to My servant. If I had granted it to Gabriel (AS) and Michael (AS), I would have significantly blessed them.

What would be a more excellent good fortune than that Allah Almighty would be kind to this servant from His memory, and on the contrary, what would be a greater misfortune than that a person, despite having the ability to reach great ranks and high levels, would keep the self unlucky with these blessings. Thousands, if not millions, of meaningless thoughts pass through a person's mind if he replaces them with the remembrance of Allah and engages in the remembrance of Allah while standing, sitting, sleeping, waking, eating, drinking, talking, alone, and in assembly, then for him, nothing complicated. But it requires total effort and courage, and its recipe is to find out the will or pleasure of Allah Almighty while doing every work, that is, to find out that the Shariat has ordered or allowed the doing of this work. And Allah will be pleased with it, or He will not allow it, and He will be angry. So, leave the undesired deeds and do the beloved deeds to gain the pleasure of Allah Ta'ala and purify your intentions for Him because the direction of actions is based on the intention. It is narrated from Hazrat Abu Huraira (RA) that the Messenger of Allah (ﷺ) said! Indeed, Allah Ta'ala does not look at your faces and your wealth, but He looks at your hearts and actions.

A person who keeps his heart fixed on one side and stops wandering here and there always remembers Allah and never rests without the remembrance of Allah, and his heart does not get restless except for Him. He finds wealth in which there

is never loss; indeed, this remembrance gives delight and taste to the deeds of the heart. This is remembrance, which is the money of people with low incomes and the lamp of the hut of the lovers. This remembrance revives the dead hearts and leads the students to the desired. This remembrance separates the seeker from his being and observes the beauty of Allah Almighty.

Remembrance is the most crucial action in the presence of Allah and the easiest way to reach Allah. It is narrated by Ibn Habban (ra) that the best remembrance is the secret remembrance (خیر الذکر الخفی).

It means to remember Allah Almighty from the heart (without voice). The Holy Prophet (ﷺ) said that the hidden zikr, which even the angels cannot hear, is seventy degrees higher than the loud zikr. On the Day of Resurrection, when Almighty Allah will gather all the creatures for reckoning and the honourable scribes will bring the records of deeds, it will be said Look at the deeds of such and such a servant, there is something else left. They will say that we have not left anything that is not written down and not preserved, and then it will be noted that we have left such a good thing that you do not know; this mention is hidden.

(Musnad Abu Yala)

Therefore, the hidden remembrance or the remembrance of the heart is one of the treasures of Allah Ta'ala, such a treasure that anyone who hides it from the eyes of others and breathes in secret in the remembrance of Allah Ta'ala, then there is no good fortune like him. If you have any courage, come bravely on the way and open the locks of negligence with the key of remembrance of Allah. Life is too short and the journey too long; the clock of death is upon the head, and there will be a terrible place to go, no friend and no one to repay friendship, no helper who will help anyone. Allah will help; good deeds will be helpful only with Allah's grace. If today you get into the habit of remembering Allah, then you will bring wealth and good fortune in both places. When a person's heart becomes pure and clean from the impurities of mass (other than Allah) by the blessing of divine remembrance, its purity reaches its limit, and the beauty of Allah becomes manifest and acceptable in Allah's presence.

Hazrat Ba Yazid Bastami (ra) used to remember Allah Ta'ala in such a way that one of his disciples used to come to his service every day for twenty years, but he asked him his name every day. One day, he said O Hazrat Sheikh (ra)! I have been in your service for twenty years. Why do you ask my name whenever I come to your service daily? He said, dear! I am not joking with you, but one name (Allah) has conquered my heart, and all other names have been overcome by it.

I have forgotten that when I want to call your name, your name is choked by the shame of this name. So dear! A seeker of Allah always remembers Him, and the people of Allah agree that it is impossible to reach Allah without remembering Him.

By the way, every kind of worship and every work according to Shariat and Sunnah is called Zikr. But reciting one of the names of Allah Ta'ala and among them, better and more important than all dhikrs, is the dhikr of Kalma Tayyaba ؒLa ilaha illa Allah ؒ. It has been mentioned in Hadith Sharif that ؒ افضل الذکر لا اله الا اللّٰه is mentioned. (Tirmidhi) It has also been said that if the reward of ``La ilaha ill Allah'' is placed in one of the scales and the seven heavens and the seven earths are placed in the other scale and all that is between them, then the scales with the Kalema Tayyaba are the scales. The weight will be heavy.

Imam Rabbani Hazrat Mujaddid Alf al-Thani (ra) said that people are unaware of the blessings of the Kalima Tayyaba. Suppose Allah Almighty forgives the whole world after reading the word once and sends it to paradise. In that case, this has the scope, and it is evident that if the blessings of the word of Kalema Tayyaba are distributed everywhere, then it will always be enough for everyone to stay. A man should know that there is no intercessory action better than Kalma Tayyaba to remove the ugliness of disbelief. Therefore, the secret of eternal good fortune and wealth is this Kalma Tayyaba, that is, ``La ilaha illa Allah'', what a good blessing it is. What is victory achieved by it, and what is mystery solved by it, and the meaning of the seeker is also revealed by it.

As much as the abundance of this word helps create sincerity, there is nothing else. The name of this word is Jala-ul-Qalub (جلاء القلوب). It is narrated from Hazrat Abu Huraira (RA) that the Messenger of Allah (ﷺ) said! Keep renewing your faith. The Companions said, O Messenger of Allah (ﷺ)! How to restore trust, He said! Recite ؒLa illa Ila Allah ؒfrequently.

By reciting this word once, a hundred-year-old disbeliever is saved from the fire of hell and entitles him to heaven. This is the word which is the salve of the sores and the medicine of the sorrows of people with low incomes. This is the word that is the stipend of lovers. This word brings those who follow this path away from themselves and closer to Allah. This is the word that cleanses the human heart through ؒla ؒand frees the seeker from the clutches of others and makes him unaware of himself. Therefore, the elders of every group have said and written with both words and meaning that the remembrance of Kalima Tayyaba is much better than all remembrances for the seeker of Allah Almighty.

2. Meditation (مراقبه)

Meditation is derived from "رَقَبَ "Raqaba, which means expectant, Guardian, keeper.

Allah says!

وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَّقِيبًا ( )

And Allah is Ever a Watcher over all things

(Surah Al Ahzab – 52)

In the context of Tasawwuf, meditation is called "asking Allah Ta'ala."

Focusing on a particular concern or becoming distracted is called Muraqabah (meditation). Worry is related to the heart. Allah Almighty has given man the ability to think. When a person concentrates his intellectual skills in a particular direction, its effects begin.

Hazrat Shah Waliullah Dehlvi (ra) in his book "قول الجميل" states!

اَلْمُرَاقِبَةُ اَنْ تُلَازِمَ قَلْبَکَ لِعِلْمِ اَنَّ اللّٰهَ نَاظِرٌ اِلَيْکَ

Meditation is that you believe in your heart that Allah Ta'ala is watching you.

Monks have been conducting different types of meditation with their followers for ages. Some monks meditate on death by closing their eyes and imagining that one day they will die, and this world, wealth, and everything will be gone, and they will be alone in the grave. To remove the love of a virtual lover from one's heart, some scholars meditate on the transformation of the loved one's face. Some Mashaikh ask their followers to meditate on Baitullah to focus on Allah so that the evil whispers and thoughts in the heart disappear. Apart from these, there are other meditations by which the seeker's attention is diverted from non-Allah to Allah Almighty.

Meditating on Allah in the heart:

Meditation is derived from Raqib, meaning "protector" and "watcher". The definition of meditation, which encompasses all its forms, is that, in most situations, one should concentrate one's thoughts for a certain period on the attributes of Allah Almighty, the detachment of the soul from the body, or such other thoughts.

Focusing on the side in such a way that the intellect, illusion, imagination, and all the senses are subject to this attention, so that the intangible towards which the heart is focused becomes tangible in front of it. And with his dominance, the intention started to be implemented. It means sinking so deeply that there is no attention left for anything else.

The sages have prescribed various methods of meditation. But the technique presented here is necessary and valuable for everyone, whether or not they have entered a Silsila. He should always think that if I do a terrible deed or have an evil thought, then Allah will punish me in this world and the hereafter, and at the time of worship, he should think that Allah is watching my worship, so perform well. He should do it by setting a specific time for the day and night, thanking Allah Almighty for good deeds, and seeking forgiveness for evil deeds. This is called Muhasebah (accounting).

Method of meditation in the Silsila Aalya Naqshbandiya

In the meditation done in the Naqshbandiya series, the seeker should finish all work and sit on one side. And free yourself from imagination and turn all your attention towards Allah Almighty with great attention and politeness. Think for a while that there is nothing earth, sky, man, beast, or devil, but Allah is Allah, and His mercy is coming and settling in my heart. Because of this, the darkness and blackness of my heart are going away, and my heart is saying Allah, Allah, Allah. Initially, the seeker's heart is not drawn to dhikr but to a crowd of worldly thoughts and whispers, because the world is whole in the heart; that is what appears. But one should not panic or worry about this situation. Some people start thinking that this work is not for me. It is tough, but it is not impossible; only a little persistence is required, and one can reach the destination.

Allah is the Almighty!

وَحُصِّلَ مَا فِي ٱلصُّدُورِ (٠)

And that which is in the breasts (of men) is made known?

(Surah Al-Adiyat. 10)

يَوْمَ تُبْلَى ٱلسَّرَآئِرُ ( )

The Day when all the secrets (deeds, prayers, fasting, etc.) will be examined

(As to their truth) (Surat al-Tarq. 9)

Allah Ta'ala says that I am according to the thoughts of the servant. If the servant thinks that Allah's mercy is coming and filling my heart, then understand that it is coming. Worldly thoughts will come more on the first day, less on the second day, and gradually decrease. There will even come a time when the bowed head is lost in the concept of Allah Almighty, and the world's love will diminish.

If the seeker feels drowsy during meditation, panic is unnecessary. His spiritual progress continues. The example of اذيغشيكم النعاس (when sleep was cast upon you) is a sign of grace. Meditation is essential in the Naqshbandiya chain as it carries spiritual development and lessons forward. There are clear arguments for this in the Qur'an and blessed hadiths.

Allah says in the Holy Quran!

وَٱذۡكُر رَّبَّكَ فِي نَفۡسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ ٱلۡجَهۡرِ مِنَ ٱلۡقَوۡلِ بِٱلۡغُدُوِّ وَٱلۡأَصَالِ وَلَا تَكُن مِّنَ ٱلۡغَٰفِلِينَ (٠)

And remember your Lord within yourself, humbly and with fear without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.

(Surah Al-Araf. 205)

وَٱذۡكُرِ ٱسۡمَ رَبِّكَ وَتَبَتَّلۡ إِلَيۡهِ تَبۡتِيلاً ۝ ( )

And remember the Name of your Lord and devote yourself to Him with complete devotion.

(Surat al-Muzammil. 8)

In this verse, there is a command to mention Allah Ta'ala with Tabatal (تبتل). Sitting alone and remembering your loved one is called *Tabatal*. To make this task more accessible, the great elders adopted this method: after finishing all your daily work, sit on one side, close your eyes, imagine Allah Ta'ala, and think, "Today, I will be closing my eyes by myself." There will come a time when these eyes will be closed forever. I will go from this mortal world to the eternal world, where the capital for life is the remembrance of Allah. This will increase the state of depression. This lesson will be perfected by sitting for fifteen minutes or an hour daily and chanting Allah in the heart. This process is called (مراقبه) meditation.

In Bukhari Sharif, it is mentioned in the chapter of "کیف کان بدء الوحی" that the Messenger of Allah (ﷺ) used to spend many days in the Cave of Hira before the revelation came. At that time, there was no prayer, no Qur'an, and no fasting, so what did the Prophet ﷺ worship while sitting there? Muhadeseen has written that he used to spend his time in remembrance of Allah. He used to sit there and imagine Allah

Ta'ala, which is also called by the name of (تحنث) "*Tahanuth* ". Meditating is the name of detaching oneself from creation and focusing on Allah Almighty. The sages have kept this tradition alive by teaching this meditation.

It is narrated from Hazrat Abu Huraira (RA) that the Messenger of Allah (ﷺ) said! On the Day of Resurrection, an announcer will announce where the wise people are. People will ask what intelligence means. The answer will be that those who used to mention Allah while standing and lying down and meditating on the creation of the heavens and the earth said:

O Allah! You did not create all this in vain. We glorify you. Save us from the punishment of hell. After that, a flag will be made for those people behind whom they will all go, and they will be asked to enter Paradise forever.

Imam al-Ghazali (ra) has written that meditation is the best form of worship because it embodies the meaning of remembrance, and two additional elements are added. One is the knowledge of Allah because knowledge is the key to thinking, and the other is the love of Allah. After all, it is also formed by thinking. This is what the Sufia Karam calls meditation.

Someone asked Hazrat Umme Darda (RA) what the best form of worship for Hazrat Abu Darda (RA) was. Contemplation (Muraqabah)

Hazrat Ibn Abbas (RA) says that one hour's meditation is better than the whole night's worship.

It is narrated from Hazrat Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said that one hour of meditation is better than sixty years of worship. Being the best form of worship does not mean there is no need for other forms of prayer. Each form of worship has its place and status. A person deserves divine punishment if duties, responsibilities, customs, and traditions are abandoned.

Practicing meditation creates a light in the heart, increasing the sweetness of faith. As much as the seeker meditates frequently, the qualities of presence, passion for actions, concern for the hereafter, and love of Allah increase in his prayer. The aspirant is blessed with spiritual growth through the abundance of meditation. The series is a set of lessons in the Naqshbandiya tradition, with different meditations assigned to the student in a graded manner. At each lesson, the seeker's soul is freed from the encumbrances of the self until the seeker is established about Allah Ta'ala and finds it easy to follow the Shariah's orders.

3. Recitation of the Holy Quran (تلاوت قرآن کریم)

The Holy Qur'an is the word of Allah Almighty in the name of humanity. This is the complete code of life for humanity. Silsila Aliya Naqshbandiya instructs the pilgrims to recite the Holy Quran daily. If it is one part, it is perfect. Otherwise, "half" or "half" should be read. If someone does not know how to read the Holy Quran, he should immediately start learning its recitation from a reader. Be sure to find time to recite the Qur'an in your daily activities. Recite the Quran always with ablution and try to sit facing the Qibla. Consider all manners of reciting the Holy Quran.

Allah is the Almighty!

فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنَ ٱلْقُرْءَانِ

So, recite you of the Qur'an as much as may be easy for you

(Surah Al-Muzammil. 20)

ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَتْلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ أُو۟لَٰٓئِكَ يُؤْمِنُونَ بِهِۦ ۗ وَمَن يَكْفُرْ بِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ( )

Those (who embraced Islam from Bani Israel) to whom We gave the Book [the Tourat (Torah)] [or those (Muhammad's Peace be upon him companions) to whom We have given the Book (the Qur'an)] recite it (i.e., obey its orders and follow its teachings) as it should be repeated (i.e., observed), they are the ones that believe therein. And who also disbelieves in it (the Qur'an)? Those are the losers. (Tafsir Al-Qurtubi.)

(Surat al-Baqarah. 121)

The Messenger of Allah ﷺ said! I command you to fear Allah because it is the root of all affairs, and make it necessary to recite the Qur'an and remember it because it is the cause of your remembrance in heaven and your guidance on earth. (Jamae Al-Saghir. Tibrani)

It is narrated from Hazrat Ibn Umar (RA) that the Messenger of Allah (ﷺ) said! Hearts get rusted just like water rusts iron. Sahaba Karam Submitted! You Rasool Ullah ﷺ! What is the method of cleaning them? He (ﷺ) said: Remember death often and recite the Holy Quran. (Shaub al-Iman. Bayhaqi)

There is a long narration from Hazrat Abdullah bin Umar (RA), in which the Messenger of Allah (ﷺ) said, "Complete reciting of the Qur'an in at least one month." (Bukhari)

Hazrat Ibn Masoud (RA) narrates that the Messenger of Allah ﷺ said! Whoever recites one letter of the Book of Allah gets ten good deeds in return. I do not say that (الم) is one word, but Alf is a letter, Lam is a letter, and Mem is a letter. (Tirmidhi)

It was narrated from Hazrat Ali (RA) that a person who recites the Holy Quran while standing in prayer earns 100 merits for each letter, and a person who recites while sitting in worship earns 50 merits. Those who recite with performed ablution get twenty-five good deeds, and those who do not get ten good deeds.

Some hadiths mention that the reward of reciting 1000 verses is equivalent to 172800 Uhud mountains.

The Prophet ﷺ said that whoever recites the Qur'an with difficulty while holding his breath has a double reward.

(Bukhari, Muslim, Tirmidhi and Abu Dawud)

It is narrated from Hazrat Abu Saeed (RA) that the saying of the Prophet (ﷺ) is blessed! Allah Almighty says that the person who does not get the opportunity to ask for supplications and Dhikr recite the Holy Qur'an because he is preoccupied with it, I (Allah) give him more than all those who ask for supplications. The speech of Allah is superior to all the words like Allah. To Allah over all creation. (Tirmidhi, Bayhaqi, Darmi)

In a blessed hadith, the Messenger of Allah (ﷺ) gave the good news of ten rewards to Hazrat Mu'adh (RA) for reciting the Qur'an. He spoke! O Moaz (RA)! If your intention is the luxury of happiness, the death of martyrs, salvation on the Day of Resurrection, peace from fear on the Day of Judgment, light on the day of darkness, shade on the day of heat, water on the day of thirst, weight instead of lightness. On the day of austerity and misguidance, keep reciting the Qur'an because it is a reminder of the Merciful, a means of protection from Satan, and a weight in the balance.

Hazrat Ali (RA) said that three things increase memory.

- Miswak
- Fasting
- Recitation of the Holy Quran

Hazrat Saeed bin Salim (RA) narrates that the Messenger of Allah ﷺ said! On the Day of Resurrection, there will be no intercessor in the sight of Allah more than the Holy Word, neither a prophet nor an angel, etc. (Sharh al-Ahya).

Allama Jalaluddin Sayuti (ra) narrates a narration of Bazaz in his book "لالی مصنوعه".

When a person dies, the people of his house help carry the coffin and bury him, and a wonderful person is at his head. When the shroud is given, that person is between the shroud and the chest. After that, people came back, and Munkir Nakir came, so they wanted to separate the person so they could ask the question correctly, but he said, "This is my partner, my friend, and I cannot leave him alone under any circumstances." You can ask the questions and do your work. I will not part with him until I admit him to Paradise. After that, he turns to the deceased and says, I am the Qur'an, which you used to read loudly and sometimes slowly, so be carefree; you have no sorrow after the questions of Munkir Nakir. After they are done with their questions, he arranges for him from Mullah-al-Aala a bed of silk, etc., filled with fragrant musk.

On the contrary, those who are heedless of the Qur'an also cause them to fall into hell. May Allah Ta'ala grant us the ability to appreciate the Holy Quran and to recite it. Amen

Etiquette of the Qur'an:

First, the reader should be polite. His style should not be impolite. If he is reading while standing, politeness and calmness are necessary. And if he is sitting, it is better to face the Qiblah. Do not sit in a manner that shows arrogance. Do not read with your legs spread. The best case is that the Quran should be recited while standing in prayer. You can also read the Quran while lying down. It is Allah Almighty saying.

ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ

رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ( )

Those who remember Allah (always, and in prayers), standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose. Glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.

(Surah Al-Imran. 191)

4. Forgiveness (استغفار)

Istighfar means paying attention, seeking forgiveness, making a firm intention not to commit evil deeds in the future, and regretting past sins. If it is possible to make amends for this sin or transgression, make amends for it.

In the Naqshbandiya series, it is instructed to ask for forgiveness 100 times in the morning and evening. Usually, this Istighfar is recited.

اَسْتَغْفِرُ اللّٰهَ رَبِّیْ مِنْ کُلِّ ذَنْبٍ وَّ اَتُوْبُ اِلَیْه

I seek forgiveness from Allah, the Lord for all my sins and I repent unto him

Merely reciting this tasbih is not enough; the heart should be ashamed and remorseful for this sin, and the face should be sad.

Muhadeseen has written three conditions for true repentance.

1. Give up this sin.
2. Let there be regret and shame in the heart for this sin.
3. Be determined not to do it in the future.

If he sins even after sincere repentance, repent again. It is mentioned in the hadith that a servant gets tired of asking for forgiveness, but Allah does not get tired of forgiving.

Istighfar is of two types: one is for an ordinary man, in which he repents for his sins and disobedience, and the other is for the Prophets (AS) and Auliya Karams (ra); their Istighfar is an acknowledgment of the greatness of Allah Almighty and an acknowledgment of their humility. Allah! Your glory is so great that our worship cannot reach that greatness.

The Messenger of Allah (ﷺ) said: I seek forgiveness seventy times a day and night. Asking forgiveness of the Prophet (ﷺ) was an expression of obedience and the education of the Ummah, even though he (ﷺ) is forgiving.

Mashaikh instructs the pilgrims to ask for forgiveness twice a day in the morning and a hundred times in the evening. Man is prone to mistakes; he commits intentional and unintentional ones, and he should ask for forgiveness at the same

time. Prophet Rasool Anwar ﷺ said that the best of all sinners is the one who repents.

{كُلُ بَنِیْ اٰدَمَ خَطَّاءٌ وَ خَیْرُ الْخَطاَّءِیْنَ التَّوَّابُوْن}

(All the children of Adam (AS) are guilty, and good are the sinners who repent)
(Mishkout Sharif)

The Almighty says in the Holy Quran!

وَیٰقَوْمِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَیْهِ یُرْسِلِ ٱلسَّمَآءَ عَلَیْكُم مِّدْرَارًا وَیَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ

وَلَا تَتَوَلَّوْا۟ مُجْرِمِینَ ( )

"And O my people! Ask forgiveness of your Lord and then repent to Him; he will send you (from the sky) abundant rain and add strength to your strength, so do not turn away as Mujremeen (criminals, disbelievers in the Oneness of Allah)."

(Surah Hud: 52)

یَـٰٓأَیُّهَا ٱلَّذِینَ ءَامَنُوا۟ تُوبُوٓا۟ إِلَى ٱللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن یُكَفِّرَ عَنكُمْ سَیِّـَٔاتِكُمْ وَیُدْخِلَكُمْ جَنَّـٰتٍ تَجْرِی

مِن تَحْتِهَا ٱلْأَنْهَـٰرُ یَوْمَ لَا یُخْزِی ٱللَّهُ ٱلنَّبِیَّ وَٱلَّذِینَ ءَامَنُوا۟ مَعَهُۥ ۖ نُورُهُمْ یَسْعَىٰ بَیْنَ أَیْدِیهِمْ وَبِأَیْمَـٰنِهِمْ یَقُولُونَ

رَبَّنَآ أَتْمِمْ لَنَا نُورَنَا وَٱغْفِرْ لَنَآ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِیرٌ ۝ ( )

O you who believe! Turn to Allah with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) the Day that Allah will not disgrace the Prophet (Muhammad ﷺ) and those who believe with him, Their Light will run forward before them and (with their Records — Books of deeds) in their right hands They will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the Sirat (a slippery bridge over Hell) safely] and grant us forgiveness. Verily, You can do all things."

(Surat al-Tahrim. 8)

وَتُوبُوٓا۟ إِلَى ٱللَّهِ جَمِیعًا أَیُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ( )

And all of you beg Allah to forgive you all, O believers, that you may be successful (31)

(Surah Al-Nur. 31)

وَمَا كَانَ ٱللَّهُ لِیُعَذِّبَهُمْ وَأَنتَ فِیهِمْ ۚ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ یَسْتَغْفِرُونَ ( )

And Allah would not punish them while you (Muhammad ﷺ) are amongst them, nor will He punish them while they seek (Allah's) Forgiveness

(Surah Anfal. 33)

كَانُوا قَلِيلاً مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ ( ) وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ( )

They used to sleep but little by night [invoking their Lord (Allah) and praying, with

fear and hope]. (17) And in the hours before dawn, they were (found) asking (Allah) for forgiveness, (18)

(Surat al-Zariyat: 17 - 18)

Hazrat Abu Bakr Siddiq (RA) narrates that the Messenger of Allah ﷺ said! "La ilaha illa Allah" and an abundance of Istighfar are necessary for you because Iblis says that I killed people with sins, and I am being killed by "La ilaha illa Allah" and Istighfar. (Tafsir Mazhari)

Hazrat Ibn Abbas (RA) says that the Messenger of Allah (ﷺ) said! Whoever always adopts Istighfar, Allah Ta'ala grants him relief from every sorrow and pain and sustains him in a way he does not even think about. (Abu Dawud)

Hazrat Fazala Bin Ubaid (RA) said: Allah ﷺ says! If the person asks for forgiveness, he is protected from divine punishment. (Tafseer Ibn Kathir)

The seeker should always ask for forgiveness. Continuing to sin in the hope of repentance and delaying repentance in the hope of life is an argument of extreme ignorance. Allah Ta'ala has made repentance obligatory on man and has kept the doors of mercy and forgiveness open for him. Allah Ta'ala says it will be accepted if one repents before Sakrat-al-Maut begins. By repenting, Allah removes those sins from his record, and he becomes as if he had not committed any sin. This is the mercy of Allah. And sometimes this mercy is so passionate that it turns sins into virtues.

There is a narration of a man travelling in the desert who fell asleep at a place along the way. When he woke up, he saw that his camel had gone somewhere along the way. He searched a lot but could not find the camel; now, he was sure that he would die of severe hunger and thirst in this desert. But amid despair, his camel returned, the man said amid joy and panic!

(اَللّٰهُمَّ اَنْتَ عَبْدِیْ وَ اَنَا رَبُّکَ)

Allah! You are my slave and I am your Lord.

He was so happy that he even said the words upside down. It has been mentioned in the Holy Hadith that the happiness of this traveller on this occasion, Allah Ta'ala, is more significant than when a person repents and turns to Allah Ta'ala.

Allah Almighty says: O my servant! Even though your sins are equal to the stars in the sky, even if your sins are equal to the leaves of the trees of the whole world or the foam of the entire sea, your sins are minor compared to My mercy. So come and repent, I will accept your repentance. Instead, he even said, O man! So, grieved and broke, then repented and died again. This door is still open if you repent a hundred times and break repentance a hundred times. I will accept your repentance.

Allah is the Almighty!

إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ ( )

Indeed, Allah loves those who turn to Him in repentance and those who purify themselves (by taking a bath and thoroughly washing their private parts and bodies for their prayers).

(Surat al-Baqarah, 222)

We should keep on repenting to become beloved servants of Allah Ta'ala. Nowadays, people complain about the problems and scarcity of sustenance and say that this work is not being done, that there is a loss in business, and that it seems someone has done something. There is only one treatment and prescription for all these people: to recite Istighfar and ask for It frequently. Allah Almighty will remove all problems. (In-Sha-Allah)

5. Darood Sharif (درود شریف)

اللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ

The Prophet ﷺ has so many favours on the Ummah that no one can count. No seeker can even imagine success without loving the Prophet ﷺ. It is a requirement of this love that (Durood Sharif) many blessings be recited upon you. In the Naqshbandiya series, the seeker is urged to read Durood Sharif 100 times in the morning and evening. The seeker should recite Durood Sharif with great love and passion and imagine that I am offering this gift in the service of the Holy Prophet (ﷺ), so he should offer it in a better way and in a proper way.

Allah says in the Holy Quran.

إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّ ۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ صَلُّوا۟ عَلَيْهِ وَسَلِّمُوا۟ تَسْلِيمًا ( )

Allah sends His Salat (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad ﷺ) and also His angels (ask Allah to bless and forgive him). O you who believe! Send your Salat on (ask Allah to bless) him (Muhammad ﷺ), and (you should) greet (salute) him with the Islamic way of greeting (salutation, i.e., Assalam 'Alikum).

(Surat al-Ahzab. 56)

The primary purpose of this verse is to order the Muslims to send peace and blessings upon the Messenger of Allah (ﷺ). Allah mentioned Himself and the angels to send Salat upon the Messenger of Allah (ﷺ). His Majesty further said that the order that is being given to the Muslims to send salutations on the Messenger of Allah (ﷺ) is that of Allah and His holy angels. The Messenger of Allah (ﷺ) has innumerable favours on the ordinary believers, so they should not be too concerned about this act. One of the great merits of the Muslims who sent the Messenger of Allah (ﷺ) was the proof that Allah Ta'ala has made them a partner in the work which Allah Ta'ala himself and His angels also do.

(Anwar al-Biyan)

Hazrat Abu Huraira (RA) narrates that the Messenger of Allah ﷺ said! Whoever blesses me once, Allah will bless him ten times. (Narrated by Muslim and Abu Dawud)

Allama Sakhavi (ra) has quoted the saying of the Holy Prophet (ﷺ) that three men will be under the shadow of the Throne on the Day of Resurrection, one who will remove the suffering of the afflicted, the second who will revive my Sunnah and the third who will send many blessings upon me.

The Prophet (ﷺ) said that the person closest to me on the Day of Judgment would be the person who sends the most blessings to me. (Narrated by Tirmidhi and Ibn Habban)

Imam Mustaghfari (ra) has quoted the saying of the Holy Prophet ﷺ that whoever sends blessings on me a hundred times every day, his hundred needs will be fulfilled in thirty worldly and the rest will be in the Hereafter.

Benefits of reading Durood Sharif:

1. Atonement for sins
2. Elevation of grades
3. Deeds are weighed in the balance
4. Its reward is more significant than freeing an enslaved person
5. Getting rid of dangers
6. To be blessed with the intercession of Prophet Muhammad (ﷺ).
7. To be a witness of the Prophet ﷺ
8. Finding the Shadow of the Throne
9. Attendance at Hauz Kausar
10. Quenching thirst on the Day of Resurrection
11. Pass the bridge of Sirat easily
12. Deliverance from hell
13. Before you die, find your abode in heaven
14. The reward is more than twenty jihads
15. Reward of charity
16. To be blessed with wealth
17. The benefit of Durood reaches the children
18. Dominating the enemies
19. To be free from hypocrisy
20. Rust removal of hearts
21. To create love in people's hearts
22. Sufficient for all the tasks of this world and the hereafter
23. To be blessed with the sight of Prophet Noor ﷺ in a dream

اللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ

6. Contact Sheikh (رابطه شیخ)

The shaykh is the primary contact for all the seeker's actions and routines. It refers to keeping in touch with one's Shaykh to learn the religion, and this touch is both outward and inward. The method is to attend Shaykh's meetings regularly; if attendance is not possible due to distance or for any other reason, keep in touch with your Shaykh by phone, email, and discuss your circumstances with your Shaykh. Keep informed. And if he directs in any way, he should follow it strictly. The more the seeker increases his contact with the sheikh, the stronger the relationship will be, and the love will grow, significantly benefiting him on the spiritual path. In coming and staying in the Shaykh's service, he should try not to attend when the Shaykh may find it difficult or cause trouble. If you want to come to the Sheikh or go on a journey with him, take his permission in advance. If you take complete care of the Shaykh's manners, the inner journey will be easy, In-Sha-Allah.

The more the Sheikh's love is in the heart, the more grace will be received. Then, physical distance does not hinder him from receiving grace. He can sit far away and get favour from his Shaykh. If a person stays close to the Shaykh and neglects him, he will be deprived of Faiz even if he remains close. The sheik's spiritual and religious qualities have reached perfection, so, despite being far away, he is close to the sheik in heart and can participate in the inner perfections. Contact with the sheik is very beneficial for the pilgrims, so some sheiks have their followers visualize the sheik as a means of removing evil worries from the heart and ensuring that the sheik's love prevails. Today, due to people's lack of understanding, there is a risk of harming their beliefs, so Mashaikh do not guide them. To teach, one imagines the Shaykh in meditation, that my heart is united with the Shaykh's heart, and that grace is coming to my heart from the Shaykh's heart. This is called cardiovascular communication. And when he goes to the Shaykh's service, the contact should be in the heart. This method is very helpful in obtaining grace. Keep in mind that outward communication leads to inward communication. As much as it increases, the reality of the Shaykh's contact will be blessed.

Allah says in the Holy Quran!

وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ( )

and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.

(Surah Luqman. 15)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَٱبۡتَغُوٓاْ إِلَيۡهِ ٱلۡوَسِيلَةَ وَجَٰهِدُواْ فِي سَبِيلِهِۦ لَعَلَّكُمۡ تُفۡلِحُونَ ( )

O you who believe! Do your duty to Allah and fear Him. Seek the means of approach to Him, and strive hard in His Cause (as much as you can). So that you may be successful.

(Surah Al Maidah – 35)

To get close to Allah, the people of Allah, it is essential to be with them so that Jihad against the self (Nafs) can be done with their help.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَكُونُواْ مَعَ ٱلصَّٰدِقِينَ ( )

O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds).

(Surat al-Tawbah. 119)

Hazrat Mufti Muhammad Shafi (ra) writes in his commentary that in this place, the Holy Qur'an used the words "Siddiqeen" instead of "Ulama" and "Sulaha" to clarify the identity of a scholar and a righteous person. Be faithful in intention and be accurate in action. (Marie al-Qur'an)

There is no other way for the murid to be guided except that he follows a sheikh and leader who guides him on the straight path and saves him from the path of error. For this, it is necessary to follow the example of a perfect person who guides the imperfect person. There is no substitute for the effect of the companionship of Auliya Allah.

Hazrat Anas (RA) says that the day the Messenger of Allah (ﷺ) came to Madinah, everything in Madinah was illuminated, and the day he passed away, everything in Madinah was dark. We could not shake the soil when we found a change in our hearts.

The holy persons like the Companions of the Prophet (ﷺ) also admitted that the state they were in in the company of the Messenger of Allah (ﷺ) would not have been possible without his company. Just as the Companions of the Prophet (ﷺ) used to get blessings from the company of Prophet Rasool Anwar (ﷺ), even today, the disciples can get blessings from them by being in the company of these Auliya Allah.

It is narrated by Muslim Sharif that once Hazrat Hanzala (RA) came out of the house saying, نَافق حنظله (Hanzala has become a hypocrite). On the way, he met Hazrat Abu Bakr Siddiq (RA), and after hearing this, he said, Subhan Allah, what are you saying? You should never be a hypocrite. Hazrat Hanzala (RA) narrated the situation that when we people are in the service of Prophet Muhammad (ﷺ) and he (ﷺ) mentions Hellfire and Paradise, we become as if both are in front of us. When they return home from the presence of the Prophet ﷺ, we forget about that engaged in wives, children, property, etc. Hazrat Abu Bakr Siddiq (RA) said this also happened to me. So, both of them came to the service of the Messenger of Allah ﷺ and explained the problem, then the Prophet ﷺ said! By the One in Whose possession is my life! If you remain in this condition all the time, as it is in front of you, then the angels will start shaking hands with you on the bed and on the way. ˝But the thing is that O Hanzala (RA)! Sometimes the presence condition is at its peak, and sometimes it decreases so that the economic and social systems are functioning correctly. This is a perfect example of the grace of companionship.

It has been mentioned in the hadith that when a companion saw the sight, the Prophet ﷺ said!

اَلْعَيْنُ حَقٌّ

(Look is effective)

(Tirmidhi Kitab Al-Adab)

A look in which enmity, jealousy, and malice can show their effect, so why can't a look in which love, compassion, mercy, and sincerity show their effect? It is the sight of the people of Allah, by the influence of which a person bound in sins feels remorse and comes and stands before Allah.

The main advantage of contact sheik is its ease of modification. When the seeker stays in the eyes of the Shaykh, the Shaykh corrects him occasionally, and the virtues within him come to the fore. An example is how a diamond comes into the hands of a jeweller; its cutting polishes it. Man's soul (Nafs) does not allow him to come this way. He knows that all his tactics will fail if he comes this way. It will be reformed, and it will be successful before its Lord.

Strengthening the relationship with the Shaykh also means that whoever has a strong relationship with the Shaykh also reaches that position.

The Messenger of Allah ﷺ said!

اَلْمَرْءُ مَعَ مَنْ اَحَبَّ

(A man will be with whom he falls in love)

The companions of the Prophet (ﷺ) say that we have never felt so happy after hearing this hadith. Muhadeseen has written that there will be many people of low status, but because of the love of people of high status, they will be joined by them in Paradise and attain high status.

In a long hadith of Bukhari Sharif, it is written that a person sat for a while in the meeting of the people of Allah and peacemakers for some reason. When Allah Almighty announced the forgiveness of these dhikrs in front of the angels, one of the angels said that such and such a person is a great sinner, and he had come to this gathering just for some purpose; then Allah Almighty said!

{ هم القوم لا يشقى بهم جليسهم و له قد غفرت }

(Sahih Muslim)

It is such a popular party that even those sitting beside them cannot remain deprived. There is forgiveness for that, too.

If we keep close contact with a follower of Sunnah Shaykh, we may be forgiven on the Day of Judgment due to his intercession. It is mentioned in the hadiths that on the Day of Judgment, Allah will grant the right of intercession to some of his perfect ones, and they will become the cause of how many people will go to heaven with them.

We pray that Allah Ta'ala will grant us the true love of our Mashaikh and bless them with perfect obedience.

Teachings and instructions for students (Salekin)

There are several levels of student training. The first and most important thing is to bring about a positive change in the Sheikh's thoughts and beliefs. Whenever a person shows interest and willingness to follow the path of Allah, prepare him to correct his views in accordance with the beliefs of the righteous Salaf. The belief in the Oneness of Allah and the Righteousness of Allah should be placed in his heart. All the perfections, such as life, knowledge, power, intentions, and all other attributes, are attributed to Allah Almighty, the complete owner. And all the attributes that are attributed to Hazrat Muhammad Mustafa ﷺ are true and correct. Likewise, keep the belief that Allah is free from all defects. Similarly, in the mind of the murid, there should be the belief that all the prophets are true. But obedience to Hazrat Muhammad Mustafa Khatam al-Mursaleen ﷺ is a duty upon us.

After correcting the beliefs, the murshid should draw the murid's attention to major sins and prepare him to avoid them and repent of minor ones. Every sin is a major one, for which the punishment of hell has been promised in the holy Quran and hadiths. Little sins are those that are prohibited by the Sharia or are against a legitimate order, and they violate the Muslim order of religion. The Murshid should teach in the life of the murid the love of the members of Islam, such as purity, prayer, fasting, zakat, and Hajj, and the passion to practice them.

Knowing some basic principles is essential, which makes it easy to determine behaviour goals. It is just like a doctor giving medicine to a patient along with some precautions. If the patient does not follow them, there is no substantial benefit. Similarly, if the seeker follows these precautions, he can quickly determine the behaviour's goals. They are as follows:

All the duties and responsibilities should be done only with the intention of Allah Almighty. It is not intended to see the illuminations and manifestations, recite Aurad for Saroor and Kaif, or attain greatness.

1. All rituals and duties should be performed with ablution; the seeker should always remain in a state of ablution and make it a part of his habit. Allah will grant inner purity if the seeker thinks about external purity.
2. All duties and responsibilities should be done with passion and love, not just to fulfill them.
3. Before dhikr, clear your mind of other thoughts and dhikr with equanimity. Especially when meditating, clear your mind and heart from all worldly matters. Imagine the impermanence of this world and think that the Hereafter is the place to live forever and prepare for it. While doing this, remember that all these blessings are coming to me through my Shaykh.

4. The appearance of lights and manifestations in chanting and meditations is not intended to help in teaching lessons. Do not run after them. If regularity is found in routines, then this is a great favour of Allah Ta'ala. And this is a sign of acceptance.
5. If you see good dreams, don't consider them perfection. They cannot be called success or good news because they contain illusions. The key to success lies in observing Shariat and in the Sheikh's love.
6. Memorize the Masnoon prayers recited at different times and make it a habit to repeat them on their occasions.
7. Strengthen the relationship and contact with the Sheikh by meeting through letters and telephones, and keep informing the Sheikh of your situation occasionally. Be very careful with the Shaykh's manners.
8. Try to adopt the Sunnah of the Prophet ﷺ as much as possible. Avoid doing things against the Sunnah. This will increase the love for Rasulullah ,ﷺ which is the cause of spiritual progress.
9. Take care of halal food and avoid suspicious items. By eating non-halal items, worship becomes unpopular, and the inner light begins to fade. If the heart is free from non-Allah and the stomach is free from haram, then a person quickly reaches the path of spiritual progress.
10. Never let obligatory prayers be Qadah, but try to have every prayer accompanied by Takbir Awla, and do not allow other thoughts to enter the heart during the prayer. Try to make the prayer beautiful both outwardly and inwardly. The rest of the matters will not be proper unless the prayer is correct.
11. Arrange to perform the Tahajjud prayer regularly. It will not be said repeatedly to perform the obligatory prayers in Tariqat, because a person who does so cannot even take the first step of Tariqat. It is compulsory to perform Namaz (Prayers) and to arrange Nawafil regularly, as spiritual progress is achieved through the abundance of Nawafil.
12. It is essential to protect your eyes and keep them from falling into an illegal place. A moment's negativity undoes years of hard work.
13. Avoid the attacks of lust from the self (Nafs). Unmarried men should observe fast; it will protect them from the attacks of the self (Nafs), and light will be generated in the inner being.
14. Married people should perform marital obligations according to Sharia and Sunnah and take complete care of the family's rights.
15. Avoid hurting others. The biggest sin after Shirk is hurting others.
16. Understand your profit and loss from Allah Ta'ala. If Allah wills not, no one can benefit you. Similarly, if Allah wills, no one can harm you. No other human being can take away someone's sustenance or make someone sick if Allah Almighty does not will. When there is any problem, illness, sorrow, or

pain, instead of running to the perpetrators, spread the cradle in the presence of Allah Almighty, and ask Allah Almighty. He never disappoints His servant. Yes, avoid his disobedience and seek forgiveness.

17. Try to adopt piety. Wilayat is related to faith and holiness; the heart is the place of both.

Along with dhikr, one should also do Mujahida Nafs. It has four types.

1. Scarcity in the use of food (قلت طعام)
2. Scarcity in sleeping (قلت منام)
3. Scarcity in talking (قلت کلام)
4. Scarcity of mixing with people (قلت اختلاط مع الانام)

Scarcity in the use of food (قلت طعام)

This means eating less. In earlier times, the Sufia Karam used to practice a challenging form of Mujahida that is difficult for today's seekers. There is so much instruction for him not to live to eat but to eat to live. Some people have a habit of eating something or the other all the time, which should be avoided. Avoid eating junk food for fun.

It should be considered that the body nourished by forbidden food is forbidden to heaven. Halal food keeps the heart soft and tender, so one feels pleasure in prayers. Arrogance does not arise in the self (Nafs). The attraction of sins decreases. Even if the sustenance is halal, a person should not overeat; eat moderately. Eat with two or four mouthfuls less. It hurts the self and realizes the blessings of Allah. The hungry and people with low incomes are pitied and sympathized with. Almighty Allah says!

وَكُلُوا۟ وَٱشْرَبُوا۟ وَلَا تُسْرِفُوٓا۟ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ( )

and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifun (those who waste by extravagance).

(Surah Al-Araf. 31)

Scarcity in sleeping (قلت منام)

This means less sleep. In this, too, moderation should be adopted. Try to go to bed early at night to get used to waking up for Tahajjud. It will also give relief to the body and reward for the Sunnah.

Scarcity in speaking (قلت کلام)

It means talking less. Self-talk is a lot of fun. Due to this habit of talking too much, he falls into many sins and troubles. Many mistakes and inconsistencies happen, including lying, backbiting, taunting, boasting, arguing for no reason, laughing at or insulting others, hurting others, etc.

Imam Ghazali (ra) writes that when a person speaks, he is not free from three situations. Either that word is good, or that word is evil, or else it is neither good nor bad. Saying evil is an apparent evil and sin. As for the word, neither good nor evil has become invalid, and abstinence from literalism is obligatory as a rule and as a matter of reason.

Therefore, a person must think carefully about what he says with his mouth. Get into the habit of talking less. If you can't control talking at the party, then take solitude. It should be remembered that most arrests will be due to the tongue in this world and in the Hereafter.

Scarcity of mixing with people (قلت اختلاط مع الانام)

Meet fewer people. Mujahida should be adopted as it does not affect the health, but affects the self, which is the means to achieve the goal. There is no command to leave the people alone and go out into solitude or forests. Don't give up necessary contact with people, but avoid unnecessary gossip. Avoid, by no means, participating in religious or reformative discussions. He should fulfill all the responsibilities that are incumbent upon him.

* If you are getting steadfastness on Shariat and Sunnah through the hard work of Tasawwuf and Suluk, then understand that the hard work is being received. If not, then know that all absorption and desire are meaningless.

Spiritual Constipation and Expansion (قبض / بسط)

Sometimes, the seeker is affected by harm or loss that will happen shortly. In the terms of Tasawwuf, this impression is defined as constipation. This impression arises from fear and apprehension, and sometimes Arif feels the beloved's closeness, leading to an illusion of expectation and hope in him. He begins to feel that soon, I pray he will be near and dear. Thus, entry will be allowed. This state or impression is called bust (بسط). Bust is also used in a derogatory sense to refer to the condition that arises from harm. That there will soon be relief from spiritual harm.

Sometimes, a person cannot know the reason for his "constipation." He feels a seizure in his heart, but does not know why it is happening, so for such a seeker, there is no other option but to surrender so that those moments pass. If he starts trying to remove it and tries to remedy it on his own, the constipation will worsen, and it will also be considered impolite. When the Sufi surrenders, his condition of constipation is soon relieved.

Sometimes, it also happens that the state of ecstasy comes suddenly, and the Sufi does not even know how it happened, so he swings. At this time, the Sufi needs to remain calm and maintain politeness and respect, as there are many external threats; it is essential to be careful of hidden attacks and tricks.

(Ressala Qushairiyah p. 120)

These conditions of expansion and constipation also have several levels. Sometimes, this feeling of constipation becomes so overwhelming that there is no room left for other conditions. And sometimes, it is never so overwhelming. Similarly, there is a difference in the quality of (بسط) Bust. Even in this state, this impression overshadows him so that there is no room left in the heart for the surrounding abominations. And sometimes, despite this impression, some corners of the heart and mind remain open for Allah's creation. In these circumstances, Arif should obey the order of time and not be oblivious to the requirements of these Muqamat.

It is not necessary to know the reason for the appearance of constipation in the heart, but sometimes, these conditions occur without any known cause. In such situations, Arif should accept the situation and not rush to solve it. This increases the risk of spiritual suffering in constipation. In the same way, (بسط) the states of expansion also suddenly overshadow the Arif sometimes, and their apparent cause is not known. In this situation, they must be calm and not neglect the etiquette of this stage.

Hazrat Junaid al-Baghdadi (ra) says that constipation (Qabz) is the level of fear, and expansion (Bast) is the level of hope. Hope creates an opportunity for obedience; that is, it creates scope for obedience, and fear prevents sin.

In the state of constipation, there is a lack of interest in worship, no heart in Azkars, and a kind of despair. One starts to feel that recitations are useless and thinks of giving up. In this condition, one should never leave the Azkars, ask for forgiveness, contact the Shaykh, or continue following the routines. Be steadfast and have hope in Allah Ta'ala. This perseverance is greatly rewarded.

In Bast's "expansion," the seeker finds his condition very good. His heart is filled with worship and remembrance, and the state of devotion and absorption also fades away. A state of presence is created in prayers. The seeker should thank Allah Almighty for this condition. He should not mention his condition to the people, but he should tell his Sheikh about this condition.

Spiritual Constipation (قبض)

In spiritual constipation, there is a lack of interest in worship, no heart in Azkars, and a kind of despair in temperaments. One starts to feel that recitations and lessons are useless and thinks of giving up. In this condition, one should never leave the Azkars, ask for forgiveness, contact the Shaykh, or continue following the routines. Be steadfast and have hope in Allah Ta'ala. This perseverance is greatly rewarded.

Explanation (بسط)

In this state, the seeker finds his condition very good. His heart is filled with worship and remembrance, and the state of devotion and absorption also fades away. A state of presence is created in prayers. The seeker should thank Allah Almighty for this condition. He should not mention his condition to the people, but he should tell his Sheikh about this condition.

Lessons of Suluk in Silsila Naqshbandiya

(اسباقِ سلوک نقشبندیه)

Lesson one. Latifah Qalb: (لطیفه قلب)

The location of the heart in the human body is below the left breast, two fingers to the left of the side. Murshid should place the two fingers of his left hand under the left breast of the devotee at a width towards the side and put the tip of the index finger of the right hand together with these fingers (or just approximately two fingers apart). Tell him that this is the mouth of the Qalb. The Murshid should put pressure on this place with the index finger and say the name of Allah three times, "*Allah, Allah, Allah,*" and keep the attention in the Qalb (heart) of the disciple, then raise the finger and tell the order of dhikr in such a way that when he gets free time from worldly activities, he should face the Qibla in solitude. Sit down, put your tongue to your palate, and empty your Qalb (heart) of all disturbing thoughts and dangers. With complete attention and politeness, focus your thoughts on the Qalb (heart) and keep the heart focused on Allah, who is the One who has all the perfect attributes. It is pure and free from all kinds of faults and defects, in which we believe. Let him imagine that there is a hole in the mouth of the heart where the Murshid has placed his finger, and through this hole, the light of Allah's grace is coming into my heart, and the blessing of this light is removing the rust, the darkness of the heart. And the heart is saying Allah, Allah, thanks to him. With this thought, pull the light into your heart and become so engrossed in the thought of dhikr that you are unaware of yourself. He should try, i.e., divert his attention from these thoughts and focus on the remembrance and achievement of Faizan, which is far better than Mujahida Istighraq.

While reciting, whether sitting on two knees or sitting in a square, close your eyes, breathe normally through the nose, and repeat for some time with the tasbih so that the grain of the tasbih is moved quickly with the hand and Allah in the heart. Keep thinking about Allah; don't say with your tongue or throat, but keep your tongue close to your palate, keep your eyes closed, and keep your neck bent towards your heart. Peace be with you. In this way, he should mention about ten tasbih, i.e., 1000 times, the name of Ism-e-Zat (Allah) and recite it by heart as much as possible or as much as the Shaykh says, then keep the tasbih in his hand and sit for approximately the same length of time with the thought of dhikr and attaining blessings. This is called meditation. Ask for prayer after graduation. He continued to practice this Wazifa at a specific time every day.

While walking, getting up, sitting, and lying down, he should always keep the remembrance of Allah in his heart so that his heart continues with the

remembrance of Allah Ta'ala. The state of being aware of the heart is often like the pulse or the ticking of a clock. The release of the heart means that the word Allah is heard clearly from the ear of thought, not merely the act of Latifah.

He should persist in this dhikr so much that the Latifah Qalb comes out of its embryo and reaches its origin, which is a sign that his attention is directed towards the height, and he forgets about all the directions. At the time of dhikr, one should be oblivious to anything other than Allah and be absorbed with self-righteousness, even if it is only for a short time. When this state is achieved, understand that the heart has emerged from its womb and returned to its origin, even if there is no Kashf, because Kashf is rare in this era due to the lack of halal and sound sustenance. Suppose none of the conditions mentioned above hold. In that case, carelessness is removed, and taking care of the observance of Sharia while doing everything, daily practical reform, change in circumstances, progress in the love of Sharia, etc. Belongs to Latifah, pulls the seeker towards her, and makes her forget the Beloved True. The attainment of grace manifests differently according to nature. The seeker should not engage in these Aurad and colours but should keep all his attention on the remembrance of Allah.

Apart from this, according to his leisure, the student should recite Durood Sharif one hundred times and Istighfar one hundred times during the day and night.

Note: Murshid should not mention the zikr to the woman by placing his finger on her heart, but should instead say it verbally inside the veil or through Muharram to protect her from evil.

When the Murshid is satisfied that the disciple's Latifah has been released from the heart of Allah's remembrance and reached its origin, he should teach him another lesson.

Lesson two. Latifah Ruh (لطیفہ روح)

Its location is under the right breast, two fingers away, inclined to the side. By pressing this place with the index finger, Murshid should recite the name of Allah as the Latifah is told in the Qalb (heart). The sign of this Latifah reaching its origin is that it is also released from remembrance like the Latifah of the heart. The conditions acquired in the heart's remembrance become excessive, and the anger already in nature should be reformed and subject to Shariat. After attaining this, teach the zikr of Latifa-e-Ser.

Lesson three. Latifah Ser (لطیفہ سِر)

Its location is two fingers to the left of the left breast, inclined toward the chest. In this, too, Latifah should exhort the dhikr of the Qalb and Ruh. The sign of its attainment is that in this, too, like the two preceding Lataef, the dhikr continues, and the conditions are further developed. This place is for observation and seeing, and when mentioned, strange conditions appear. In this, greed is reformed through the works of Shariat, and greed for good deeds is created. After expressing this, Latifah mentions Latifah Khafi.

Lesson four. Latifah Khafi (لطیفہ خفی)

Its location is equal to the right breast at a distance of two fingers from the inclined chest. In this, too, as previously mentioned, advise. In this dhikr, it is useful to read ۔ يَا لَطِيْفُ اَدْرِكْنِیْ بِلُطْفِكَ الْخَفِی ۔ The sign of its achievement is that mention continues in this Latifah as well. The characteristics of envy and miserliness are corrected, and the strange details of this Latifah begin to appear. After that, mention Latifah Akhfa.

Lesson five. Latifah Akhfa (لطیفہ اخفی)

Its location is the middle of the chest. In this, too, as previously mentioned, advise. Its walk is high, and it is the place of Wilayat Muhammadiyah Khaasa. The sign of its achievement is that the mention continues in this Latifah as well, as well as arrogance and pride, etc. Although mentioning every Latifah brings closeness, presence, and gathering, the place of Latifah Akhfa is higher than all places. Blessed is the one who has this position

"طُوبیٰ لِمَنْ لَّهٗ هٰذَا الْمَقَامُ وَلِمَنْ رَّاٰهُ"

Blessed is the one who has this place and has seen it!

And the one who has gone after that, let him encourage the mention of Latifah Nafs.

Lesson Six. Latifah Nafs (لطیفه نفس)

There is a difference in its location among the Sufia Karam. According to some, it is located two fingers below the navel. Still, according to Hazrat Imam Rabbani Mujaddid Alf al-Thani (ra), its location is in the middle of the forehead. Researchers have compared it so that its head is on the forehead, and the body area is under the navel. In this, too, like other Lataef, it should be mentioned. Although his movement is not felt, he is not devoid of passion. The sign of its reformation is that instead of rebellion, the soul becomes devoted to self-pleasure, and the taste, interest, and significance in remembrance increase significantly. After that, teach the Dhikr of Latifah Qalibiyah.

Lesson seven. Latifah Qalibiyah (لطیفه قا لبیه)

It is also called Sultan Al-Azkars, and its location is all over the body; the dhikr continues with tears. By the grace of the Almighty, dhikr spreads throughout the body. The sign of its attainment is that the flesh of the seeker's body begins to burst, sometimes in the arm, sometimes in the leg, and sometimes in some part of the body, even sometimes the whole body begins to move with dhikr and the seeker feels a strange feeling. It does that which is beyond description.

Lesson eight. Dhikr negation affirmation (ذکر نفی اثبات)

When the seeker completes the dhikr of seven Lataef, the Shaykh teaches him the lesson of affirming the negation (ذکر نفی اثبات). They recite the negative affirmation (La ilaha Ila Allah) with a breath (i.e., holding their breath). The first method is to close your breath below the navel, i.e., take a deep breath inward, block the navel area, and, with the language of imagination, bring the word La from the navel to your mind and ilaha to the right shoulder. He should take the word **"illa Allah**" from among the five Lataef of the Almighty and beat it on the heart with such intensity that the effect of remembrance reaches all the Lataef. In this way, every time he should mention it a few times while holding his breath, then while exhaling, say Muhammad Rasool Ullah (ﷺ) in the language of thought. It is a condition to take care of the meaning in dhikr that there is no intention except the Self-righteousness. When saying "La," he should negate his being and all existences and affirm the Self-righteousness when saying "Illa Allah." Mention in odd numbers in one breath. That is, in the beginning, three times, then five times, and in the same way, the number should be increased according to one's strength

until it reaches twenty-one times in one breath. If an odd number exception is possible, it is proper, not conditional. After mentioning it a few times, he should humbly make this supplication in the name of Allah Almighty. You, Allah, are my purpose, and I seek Your pleasure only. Give me Your love and knowledge.

(بازگشت، نگهداشت، وقوف قلبی، وقوف عددی) Echo, care, Waquf cardiac, Waquf numerical, etc., should be excluded.

Effects: The effects of this zikr are that it gives the warmth of heart, taste, and passion, the sadness of heart, negativity, and excess of love. And it may also be the cause of attaining Kashf, since this dhikr is very hot. Therefore, the murshid should not recommend this dhikr in summer, but in winter, the seeker's condition should also be assessed, and the seeker should avoid it. Let him order that even some elders have done this dhikr while standing in water. If holding their breath hurts someone, especially in summer, everyone should do this dhikr without holding their breath, without exception. It should be clear that this dhikr is the essence of all Suluk, so the student should try his best to achieve it.

Lesson Nine. Linguistic mention (ذکر تهلیل لسانی)

The method of this dhikr is also the same as that mentioned in the (ذکر نفی اثبات) negative affirmation. But the breath is not held, and the Kalima Tayyaba "La ilaha Ila Allah" is said with the above conditions with the tongue, not the mind. Its lowest number is 1,200 times, and the highest is 5,000 times. If it cannot be done simultaneously, it should be done at different times during the day and night. If you do more than that, you will get more benefits. This zikr can be done while walking or lying down, with or without ablution, but it is better to do it with ablution, and it is essential to take care of the meaning.

Effects: Its effects are also the same as before. Both methods negate the negation of the dangers: Huzur Qalb and Lataef, in their places, from the Supreme or someone else, and the destruction dominates the seeker.

(Umda-tul-Suluk)

Hazrat Syed Zawar Hussain Shah Sahib (Quds Sira) has mentioned thirty-five lessons in Umda-tul-Suluk. We have limited ourselves to writing the first nine lessons. (تقبل اللہ)

Silsila Alia Naqshbandiya Owaisiya

In this way, grace was obtained from the holy souls of some elders, and permission was granted. Hazrat Sheikh Alauddin Attar Naqshbandi (ra) says that an Owaisi does not need a Murshid in appearance. Prophet Rasool Anwar ﷺ nurtures him in his cradle without any relation like Hazrat Awais Qarni (ra), and this is a great position.

ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ( )

That is the Grace of Allah, which He bestows on whom He wills. And Allah is the Owner of Mighty Grace. (Surat al-Juma. 4)

The Silsila Aaliya Owaisiya is spoken because of Owaisi Nisbet. The literal meaning of a relation is to be related. In the term of Tasawwuf, Nisbat refers to adopting the style of a particular Wali Allah. Because here the style of deriving Faiz is being followed which Hazrat Awais Qarni (ra) was blessed by the Messenger of Allah ﷺ that he could not attend the service of the Prophet ﷺ while he was present in the blessed time of the Prophet ﷺ but stayed away. The spiritual relationship with the Holy Prophet (ﷺ) was so strong that Fana fil-Rasul (ﷺ) had become, so it seems that this term is not related to Hazrat Awais Qarni (ra). Still, instead, it is related to him; that is, his style has been adopted.

For him, holy souls are the means of receiving divine grace and manifestations of mercy, and there is no connection between them in the way of passion. Some ignorant and uninformed people criticize the Akabars chain of Silsila Alia and say that since the relative authenticity of the chain of Naqshbandiya is not proven in the testimony of the scholars and the connection of the elders does not reach the physical Prophet ﷺ in the form of companionship, so it is inauthentic.

There are few correlations in the Owaisiya, and there is no doubt that the Nisbat is solid and correct therefore the Mashaikh generally describes the evidence of Owaisiya in this way, and this has become a common practice (Hazrat Shah Waliullah Muhaddith Dehlvi ra) In "Qul al-Jamil", it is said that Owaisiya is valid and robust, and Hazrat Khwaja Muhammad Parsa (ra) has mentioned the chain of Owaisiya and its health in "Risala Qudsiyyah" and other Mashaikh have also mentioned it in their works, but it is not necessary. It seems that the relationship of these gentlemen is broken physically. Therefore, all the elders have written that Hazrat Sheikh Abu Ali Farmedi (ra), despite being in the company of many Mashaikh (for example, Hazrat Abu Qasim Quashari (ra) and Hazrat Abu Qasim Gorgani ra), received spiritual grace from Sheikh Abu Al Hasan Kharqani (ra) and he from the spirituality of Hazrat Ba Yazid Bastami (ra). Sheikh Abul Hasan (ra) was born after Sheikh Ba Yazid Bastami (ra) death. Similarly, Sheikh Ba Yazid Bastami

(ra) received spiritual training from the spirituality of Imam Jafar Sadiq (ra). It happened after the death of Hazrat Jafar Sadiq (ra).

Hazrat Khwaja Maulana bin Rooz Bhan Isfahani (ra) has also connected the chain of Hazrat Khawaja Abul Hasan (ra) with Hazrat Ba Yazid Bastami (ra) in the description of the will of Hazrat Sheikh Abdul Khaliq Ghujdawani (ra). Khwaja Abul Hasan Kharqani (ra) was the follower of Ibn Muzaffar, Maulana Turk Tusi (ra). He followed Khwaja Arabi Yazid Ishqi (ra) and Khwaja Muhammad Maghribi (ra). He was a follower of Sultan Al-Arifeen Ba Yazid Bastami (ra). (Conditions of Mashaikh Naqshbandiya Mujaddidiya)

Now, in the testimony of the elders of this Silsila Alia, the meeting is also recorded and proved to be correct and frequent. It should be known that Khawaja Abu Ali Farmedi (ra) got Faiz-e-Rohani from Khawaja Abu al-Qasim Quashari (ra), he from Khawaja Abu Ali Daqaq (ra), him from Abu al-Qasim Nasir Abadi (ra) and Abu Hussain Hadrami (ra), and both of them from Khawaja Abu Bakr Shibli (ra) and them, from Syed al-Taifah Hazrat Junaid Baghdadi (ra) to him from Shaykh Sri Suqti (ra) to him from Shaykh Maruf Karkhi (ra) and to him from Shaykh Dawood Tai (ra) to him from Khawaja Habib Ajami (ra) and to him from Imam Auliya Hazrat Khawaja Hasan Basri (ra) and to him. He has permission from Ameer-ul Momineen Hazrat Ali Murtaza (RA). He has permission from Sarwar-e-Konan Hazrat Muhammad Mustafa ﷺ. (May Allah bless peace on all of them)

The genealogy of the Owaisiya family is short because it has few relatives. After all, it is not bound by time. Between one sheik and another sheik, there is a gap of a century and, in some places, more centuries. One Sheik's soul derived Faiz from another Sheik's soul, although apparently, meeting and companionship have not been proven. He was trained in Barzakh. The second point is that Hazrat Bahauddin Naqshband's (ra) name is not included in the genealogy; the method is his, not his lineage. In this genealogy, only the names of those related by mutual relationship. Relationships under Owais (ra) or Tareeq Owais are mentioned, and the name of the one who received the relationship comes after him. The name of Hazrat Owais Qarni (ra) is not included because no one has obtained any relation from him but has adopted his style. The method was adopted, which he received from Hazrat Rasool-e-Anwar ﷺ. According to this analogy, the relation is called the Owaisiya relation.

This is the only series that imposes no restrictions. Neither forbids mingling with creatures. Stay at home in cities, do business, yes, keep mentioning in a specific way at certain times, and your chest will be bright; this is a special blessing and strength of the series.

Conditions and locations (احوال و مقامات)

Different kinds of meanings and thoughts enter Sufia Karam's heart. The Companions of Tasawwuf and the scholars agree that some are named "Ahwal" and some are called "*Maqam*." When these characteristics of "Ahwal" are established and integral to the seeker's life, it is called "Maqam." Imam al-Ghazali (ra) says it is like the yolk of gold, which remains forever and does not fade away. If this thing is temporary and will end soon, it is called "Haal." It is like the jaundice that develops in times of fear or the yellowness that occurs in a diseased state and disappears after recovery. To achieve these places, a person needs hard work to avoid the whispers of Nafs (self) and Satan. Hazrat Abu Nasr Tusi (ra) says that " Maqam " means performing worship, mujahida, and austerity by being present in the presence of his Lord.

Allah says in the Holy Quran!

ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ( )

" This is for him who fears standing before Me (on the Day of Resurrection or fears My Punishment) and also fears My threat." (Surah Ibrahim: 14)

وَمَا مِنَّآ إِلَّا لَهُۥ مَقَامٌ مَّعْلُومٌ ۝ ( )

And there is not one of us (angels) but has his known place (or position)

(Surah As-Saaffat: 164)

According to Imam Tusi (ra), Maqam refers to what a Salik gets through repentance, asceticism, and piety. Imam Quashari (ra) says that Maqam refers to the destination of honour, achieved by hard work, hardship, and suffering. He says Allah Ta'ala gives Ahwal and Muqamat through hard work and effort. This shows that Imam Quashari (ra) agrees with his teacher that a person attains Maqam through hard work, which is not achieved without continuous effort. The seeker cannot reach any Maqam until he cleanses his soul of everything that distracts him from his Lord and rids his Qalb (heart) of anything other than Allah. When a person continues to Tazkiyah Nafs and purifies his heart, he attains the knowledge of Allah by reaching many Muqamat. From this, it was known that along with the grace of Allah, the hard work and effort of the servant is called Maqam.

Imam Shahabuddin Suhrawardy (ra) says there is a discussion among the Sufia Karam that Maqam is obtained by hard work and effort, and Ahwal is by Allah's gift. Imam Shahrani (ra) says a person attains Maqam through asceticism, repentance, and piety. They believe that Ahwal precedes Maqam. The situation

gradually takes the form of Maqam. A servant earns the Maqam when Mujahida sustains the self and restrains his Qalb (heart) and Nafs (self) from worldly pursuits. Be persistent in the remembrance of your Lord and follow your duties. Be satisfied with trust and its fortunes, and be patient with suffering. Consider obedience to the Prophet ﷺ and the Sunnah as obligatory. Allah's revelations appear on him, and Allah's favours descend on him; at that time, he gains influence in the Maqam.

Maqam (مقام)

"Maqam" is the destination of Sufi's manners, which he obtained from Allah Ta'ala. Where a person reaches this position due to some disposition or by taking a lot of hard work. Therefore, everyone's place is where he is staying at that time and in the austerity in which he is engaged. His condition is that he will not move from one place to another until he obtains the commandments of that place. Therefore, it is not right to trust him, who is unsatisfied, and he who cannot trust him will not be suitable. In the same way, turning to Allah is not possible for him whose repentance is not proven, and his asceticism will not be valid for the one who is void of worship. A person's coming from a place is considered correct only when observed in his observation that Allah Ta'ala has brought him to that place so that his position is based on the correct rule.

The seeker always moves towards Allah Ta'ala. Therefore, there are specific destinations for him to travel to and conduct, and there are certain etiquettes for these destinations. Thus, the seeker should follow the manners and rules of his place and destination. Not only this, but he should not move forward until he fulfills all the manners of his position because showing impatience to move forward is contrary to contentment. Lack of contentment is against trust if a person is blessed with trust. If deprived, it does not even have the capacity for acceptance and satisfaction, which is the soul of Tasawwuf.

Haal (حال)

It is such a state of the Qalb (heart) that a seeker suffers from for a moment and then moves on, such as happiness and sadness, constipation and expansion, interest, and wonder, fear, and need, etc. The difference between Maqam and Ahwal is that Maqam is achieved through struggle, and the current Haal appears in the mind and thoughts of the seeker without intention. There is also a difference between the two in terms of where the place has been established. It is necessary to stay there. There is a need to move Ahwal forward and progress rapidly. It is as

if staying in place for a certain period is a virtue, and this virtue is considered a defect in a state of affairs.

Syed-e-Konain ﷺ was constantly progressing in his affairs. Therefore, when the Prophet ﷺ would go from one state to another higher state, he would often look at the first state, and then he would know that the latter state is like a cloud compared to the first state. There is no end to the pleasure and power of Allah Ta'ala since we do not have access to it. If access to it becomes impossible, the person continues progressing in his condition. If a person reaches a certain point with his intention, the power of Allah can take him even further than what he has achieved. This is the reason why it is said that

''حَسَنَاتُ الْاَبْرَارِ سَيِّءَاتُ الْمُقَرَّبِيْنَ''

Abrar means virtues found in ordinary good people, for the close servants of Allah

count shortcomings.

(Ressala Qushairiyah, p. 118)

Abu Nasr Tusi (ra) says that Haal refers to the condition that enters the heart or is related to the heart. As a result, the present owner has begun to feel pleasure in Zikr and Azkar.

Hazrat Junaid al-Baghdadi (ra) says that the Haal is a condition that is present in the hearts but not permanent.

Imam Quashari (ra) says that the Ahwal is the meaning that comes to the heart, and the heart's owner's work, purpose, and effort do not influence it. In Mujahida, the movement of the body is called deeds. In hard work, the heart's movement is called Ahwal, and the peace of the heart is called Maqam.

Imam Shahabuddin Suhrawardy (ra) says that the Ahwal is called the Ahwal because it is changeable, and the Maqam is called the Maqam because it has permanence and stability.

Imam Shahrani (ra) says that the Ahwal is the gift of Allah, which does not require labour and work. These are attained by those who have a pure heart (Qalb).

The Messenger of Allah ﷺ said!

''خَيْرُ الذِكْرِ اَلْخَفِيَّ''

The best Zikr is Zikr-e-Khafi.

Imam Shahrani (ra) says that the Maqam precedes the Ahwal. For Maqam, it is necessary to find the Ahwal, and when the Ahwal is adorned with durability and stability, it becomes a Maqam. Imam Shahrani (ra) had many Ahwal and Muqamat of repentance, asceticism, abstraction, fear, and hope, but his attention was towards higher Muqamat and ranks than them. By divine favours and divine attentions, he got all those ranks and attained the position of a sincere servant whose purpose and goal are Allah Almighty.

(Muqamat Suluk)

Discovery (کشف)

That which is hidden from the understanding and is revealed to the servant in the same way as direct observation is called Kashf. Abu Muhammad Jariri (ra) says that whoever did not maintain his relationship with Allah with purity and focus stayed away from Kashf and observation. Allama Noori (ra) says that the revelations are related to seeing the eyes, and the revelations of the hearts are connected to connection.

The literal meaning of Kashf is to reveal. In the technical sense, it refers to the presence of some invisible things in front of some people. i.e., inspiration, etc. A reference to knowledge that manifests in the heart and inspires a person. Act accordingly without any evidence. There are hadiths for this that some of the Companions (may Allah be pleased with them) had such an experience. In the Holy Qur'an, it is said, "واوحینا الہ امی موسیٰ," the commentators have said it means that Allah sent inspiration to the heart of the mother of Hazrat Musa (AS).

Tasawwuf, like many other branches of religion, developed as a science after the Prophet (ﷺ). For example, the present Darul Uloom was not found in this form during this period. But they are not considered innovations. The same applies to Tasawwuf. Tasawwuf is also a branch of religion because it is essential for cleansing the heart of spiritual diseases. However, we should get this knowledge from authentic sources because some non-Islamic traditions have grown over the years and will remain un-Islamic. As far as the teachings and purposes of Tasawwuf are concerned, those of the Qur'an, proved by the hadith, are established.

Routinizes of Silsila Aliya Naqshbandiya

The founder of this chain is the spiritual leader Hazrat Khawaja Bahauddin Naqshband Bukhari (ra).

The Mashaikh Naqshbandiya say there are three ways to reach Allah. The first way among them is the remembrance of Allah. One form of (ذکر نفی اثبات) negative and affirmative dhikr, and this form of dhikr is narrated from the pioneers of Mashaikh Naqshbandiya. Its method is to clean the focus from external things that distract attention, such as people's chatter, and internal things, such as intense hunger and anger, knowing that he is free from all such things as pain and overfilling. The seeker should consider death before him and ask Allah Almighty to forgive him for his sins. Then close both your lips and eyes, hold your breath in, and say "لا" to your heart, take it out from the right side of your navel and pull it up to your forehead, then bend your shoulder towards your head and shake it and say "الٰہ" again loudly. Hit "الا اللّٰہ" in the heart.

Hubs-e-Dum (حبس دم)

The Naqshbandiya Mashaikh say that Hubs-e-Dum (holding the breath) is an elixir for instilling love, cultivating inner harmony, awakening inner strength, and eliminating disturbing thoughts and worries. Hubs-e-Dum should be practiced gradually so that health is not burdened. Please do not overdo it. It should be remembered that there is a significant difference between the Hubs-e-Dum of Naqshbandiya and the Hubs-e-Dum of Jogi.

Similarly, odd numbers also have strange properties and effects. In Hubs-e-Dum, first, one should practice Zikr once in one breath and then three times in one breath; after that, in odd numbers, the number should be increased in one breath until it reaches twenty-one.

If a seeker reaches the point of abstinence in one breath twenty-one times, and then the door of divine attraction does not open on him, and the inner being drawn towards Allah and fear of other matters does not arise, then he should know that he did not take place. It is missing somewhere. So again, he reached from three to twenty-one.

Among the methods of dhikr, there is a strong affirmation. That is, mention only.

"الا اللہ" . It was taken out by Hazrat Khawaja Muhammad Baqi Billah (ra) or someone close to him.

Hazrat Shah Waliullah Muhaddith Dehlvi (ra) says concerning his father that dhikr is more advantageous for (ذکر نفی اثبات) negative and affirmative, and dhikr affirmative is extremely useful for empty absorption and attraction.

One method is to gradually increase the word "Allah" with the tail, using full force from the navel, and pull it up to Ummal-Demag (ام الدماغ). Some Naqshbandi Mashaikh recite this a thousand times in one breath.

According to Mashaikh Naqshbandiya, meditation is the second way to reach Allah Almighty (Muraqabah). This is to hold the breath below the navel and focus all the senses towards the Name of Allah, which the seeker imagines while saying the name of Allah. But very few people can imagine this meaning without the word (بسیط) Baseet. Therefore, the seeker should separate this simple meaning from the word and be attracted to it without the conflict of thoughts and dangers or referring to anything other than Allah. Some people do not understand this, so Mashaikh recommends duaa for such people. And his method is to always make this supplication with the heart (not with the tongue) and say: O my Lord! That is my intention, I have left everything but you and come to you or ask a similar duaa. Some Mashaikh order such a person to imagine a discrete space or light. So, the wayfarer gradually reaches the destination of the attention mentioned above from this concept.

According to the Mashaikh Naqshbandiya, the third way to attain Allah is to have perfect communication and a relationship with one's mentor. The condition is that the mentor should be aware of the need for solid concentration and consistent memory practice. If he takes on the company of such a mentor, he should empty himself of all thoughts and ideas except his love and wait for the mentor's grace. Close your eyes, and if you keep them open, look between the two eyes of the Murshid. When Faizan starts to come, protect and watch over him from the bottom of your heart. Consider the image between your two eyes. The perception of his appearance will give the seeker the same benefit as his company.

Some gentlemen in Mashaikh Naqshbandiya advise the seeker to imagine the name of Allah written in gold on his heart.

Mashaikh Naqshband has a few terms that are the basis of his method and chain. Some terms refer to these occupations, and some have specific conditions for effectiveness. Let's mention them below.

1. Consciousness (ہوش در دم)
2. Look at the steps (نظر بر قدم)
3. Travel in the country (سفر در وطن)
4. Solitude in association (خلوت در انجمن)
5. remembered (یاد کرد)
6. Remaindering (بازگشت)
7. Care (نگهداشت)
8. Remembrance (یاد داشت)

These eight words are quoted from Khwaja Abdul Khaliq Ghujdawani (ra), and these three terms are narrated from Khwaja Bahauddin Naqshband (ra).

1. Standing time (وقوف زمانی)
2. Intentness of heart (وقوف قلبی)
3. Waqf Numerical (وقوف عددی)

1.Consciousness (ہوش در دم)

Mindfulness means awareness and alertness in every breath. That is, the aspirant is always awake and alert with every breath and is concerned whether each breath is related to dhikr or is due to negligence. In this way, he will gradually attain the destination of eternal presence. Such a restriction is necessary at the initial stage. However, when the seeker reaches the middle stage, he should periodically review the breaths that have passed. After some time, he will see that his time has not been spent in negligence. If he is negligent in the middle, he should repent, seek forgiveness, and make a firm determination not to commit this negligence. With this supervision and protection, he will eventually reach the destination of Eternal Presence. It is also called "*Pass-Anfas*". This second method of monitoring and alertness is called "*Waquf-e-Zamani*" and was devised by Hazrat Khwaja Naqshband (RA). To him, this vigilance and wakening is a source of worry for the average seeker himself. The main thing for the seeker is to focus on Allah. It is, instead, a restriction of awareness of attention or non-attention in Istighraq, rather than a distraction from the original itself. Hazrat Khwaja Ubaidullah Ahrar (ra) says that monitoring the breath is extremely important in this method, and the person who does not observe the breath is as if he has forgotten the noble method.

2. Look at the steps (نظر بر قدم)

"Nazar bar Kadam" means that the seeker must not look at anything except his feet while walking. While sitting like this, he should only look in front of him so as not to look at anyone who is not Muharram. Seeing different shapes and strange colours disturbs the seeker's inner state and turns him away from what he is seeking. Similarly, listening to or talking to people is the same result. Allah says!

قُل لِّلْمُؤْمِنِينَ يَغُضُّوا۟ مِنْ أَبْصَـٰرِهِمْ

Tell the believing men to lower their gaze (from looking at forbidden things),

(Surah Al-Nur. 30)

The Shariah has ordered to keep an eye on the place of prostration while standing in prayer, on the back of the feet in bowing, on the place of prostration in prostration, and on the thighs in Qadah (قعدہ). The focus is on prayer.

3. Travel in the country (سفر در وطن)

The meaning of travelling in the country is to fly away from human attributes and spiritual attributes. The seeker must keep an eye on himself (Nafs). If he still sees doubt in himself about the love of creation, he should repent again and realize that this is my idol. Erase the thought by reciting

لا الہ الا اللہ. And in its place, filled with the love of Allah in the heart. This is because there are so many veins of love within the heart that it is impossible to find and draw them out without great subtlety and curiosity. It is essential for the seeker to carefully examine the heart to see if there is any jealousy, malice, or any other hatred in it; if so, remove it with the help of persevering on this word of dhikr.

4. Solitude in association (خلوت در انجمن)

"*Khulwat dur Anjuman*" means to keep the heart connected to Allah Almighty in all circumstances. Whether it is teaching or talking, eating or drinking, or walking, the seeker should create such a quality in his inner self that he is attracted to the truth amid these matters. Hazrat Khawaja Naqshband (Quds Sira) says this is the direction indicated in this decree of Allah Ta'ala.

رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ۙ

يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ( )

Men who neither trade nor sell (business) diverts them from the Remembrance of Allah (with heart and tongue), nor from performing As Salat (Iqamat-as-Salat), nor from giving the Zakat. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection).

(Surah Al-Nur. 37)

The truth is that maintaining a state of poverty and always being in a state of remembrance sometimes leads to hypocrisy and pretentiousness. It is better that the manners and clothing should be like those of ordinary people. Still, the courage and effort in purity, honesty, worship, and obedience should be that of the Fuqra, and the heart should be permanently attached to the Almighty. Khawaja Ali Ramatini (ra) has played this meaning well in Persian poetry.

از دروں شو آشنا و ازبروں وش

ایں چنیں زیباروش کم می بود اندر جہاں

(Familiarity from within and estrangement from outside, there is no more beautiful way in the world)

5. remembered (یاد کرد)

"*Yad Kurd*" means that the seeker should be constantly engaged in dhikr, whether in the form of negation and affirmation (Nafi-Asbat) or discrete affirmation.

6. Remaindering (بازگشت)

Remaining "Baz Gasht" means praying three or four times during the dhikr, taking a short break each time, and praying from the depth of the heart and presence. O, my Lord! So, I intend to leave this world and the hereafter for you, so bless me with your perfect blessings and your nearness. He should say this with complete humility so that if pride or a whisper of pleasure comes, it will be removed from the blessing of this prayer.

7. care (نگھداشت)

Care means that the seeker should eliminate the dangers and worries of the Nafs (self), i.e., stay awake and not allow any thoughts or dangers to enter his heart. Hazrat Khwaja Naqshband (ra) said! As soon as the thoughts and concerns come, the seeker should remove them from the mind immediately. Immediately fade into memory. This is because once these things take effect, it will be difficult to remove them. Therefore, the seeker can protect his heart and mind from dangers, fears, illusions, and worries through care.

8. Remembrance (یاد داشت)

Remembrance means being free from words and imagination and drawing attention to the reality of Wajib-ul-Wujud (i.e., Zaat-e-Haqq). The truth is that there is no persistence in this goal without complete perfection and perfect survival. May Allah bless this position. Allah says!

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝

And He is with you (by His Knowledge) wherever you may be. And Allah is the All-Seer of what you do.

(Surat al-Hadid. 4)

Allah is always watching. The truth is that continuous awareness is impossible without actual annihilation and perfect survival because suffering is in Tariqat, and Tariqat does not involve continuous attention. And in reality (after death and survival), the constant attention is of such a level that there is no room for trouble in this place. So, the memory and care in the Tariqat are for the beginners and the intermediates, and the remembrance is for the real and the recalcitrant.

9. Waquf Zamani: (وقوف زمانی)

This means that the seeker should be aware of his condition at all times; i.e., after every hour, he should reflect that he has not been negligent, and if he has been negligent, he should ask for forgiveness and have the courage to leave it in the future.

10. Waquf Numerical (وقوف عددی)

Waquf Numerical means that the seeker should adhere to odd numbers in affirmative, negative, and dhikr. It is mentioned in the hadith that (وان اللّٰہ وتر و یحب الوتر) Allah is odd (one) and likes the bizarre.

11. Intentness of heart (وقوف قلبی)

Waquf al-Qalbi means that the seeker should pay attention to this (sensual) heart, which has been deposited under the left breast at a distance of two fingers towards the side. To remember Allah Ta'ala, especially at the time of dhikr and Azkars. The wisdom of this focus is almost the same as that of Mashaikh Qadriya in the multiplication of different forms of zikr. That is, there should be no attention towards anyone other than Allah, and external threats should not enter the heart so that gradually, the attention depends only on the Divine Self.

Imam Rabbani Hazrat Mujaddid Alf al-Thani (ra) says that the person who does not affect the heart should be stopped from doing the dhikr and should be ordered to stand still on the heart and should pay attention to him so that the dhikr can have an effect.

Mashaikh Naqshbandiya has other strange dispositions, such as summoning inner strength and courage for a particular purpose. Now, this goal is achieved through inner strength and courage. They create effectiveness in the student's path, ward off disease from the patient, and persuade the sinner to repent. I want to turn people's hearts so they start to respect and honour them. In the same way, disposing of their thoughts, even in this way, significant events have come to light. To be informed about the stories of the living and departed Auliya, to be aware of the thoughts and dangers happening in the people's hearts and the turmoil in their breasts, and to be mindful of the upcoming events. To ward off the coming troubles, etc. A few incidents are described below. The nobles of Mashaikh Naqshbandiya, who occupied the positions of "Fana fi Allah" and "Baqa Billah," possessed peculiarities regarding dispositions. However, the method of all the later Mashaikh of the Naqshbandiya is to create effectiveness: the mentor is drawn to the Nafs Natiqa of the seeker, collides with it with his muscular inner strength, and then sinks into the relationship with full attention. This dispossession will happen after the soul of the Murshid has a relation with one of the ties of the Mashaikh, and he gets the firm power of that relation, that is, this relation is under his control at all

times, then towards the student about the Murshid. He will be transferred according to his merit and ability. Some Naqshbandi sages add dhikr and beat on the student's heart with this attention. If the student is not in front, imagine his situation and pay attention.

For courage: (ہمت خاطر)

Courage means that the seeker must establish his inner strength and firm will to achieve his goal and achieve his desire, so that no thought comes to his heart except the struggle to achieve this goal. It should be the firmness and uniformity of thought and intention as if thirst is quenched by the melody of water alone.

Some elders take the meaning of the negation and affirmation that no one averts suffering and provides sustenance except Allah, the real doer of this action.

Disease prevention: (دفع امراض)

The form of warding off disease is for the relative to think of himself as a patient and understand that this disease is in me, focusing his mutual attention and courage on it. Do not let any other thoughts enter your heart except that. So, this disease will be transferred to him. This is a strange miracle of nature.

Repentance: (افاضہ توبہ)

The method of *Afazah Taubah* (the act of creating the ability to repent) is to think of oneself as a sinner (whom one wants to repent) and then to influence him in such a way that his (Nafs) self is similar to the (Nafs) self of the sinner. After that, he should restart the process, apologize for the sin and trouble, and seek God's forgiveness. In this way, the sinner will quickly repent.

Disposition of the heart: (تصرف قلب)

To manipulate people's hearts so that they fall in love or to manipulate their minds so that events appear to them. Its method is that, according to his inner strength and focus, the Shaykh collides with the Talib's Nafs (self) and connects it to his own Nafs (self), then imagines it in the form of love or an event and pays attention to it

from the bottom of his Qalb (heart). Therefore, the one with whom he concentrates will be influenced, love will arise in his Qalb (heart), and the event will take shape in his mind.

To be aware of the Nisbat:

The way to be informed about the relationships of Auliya Allah is to sit in front of them if they are alive and in front of their graves if they are dead. Empty your Nafs (self) of all kinds of relationships and, for some time, bring your soul to his soul until his soul is connected to his soul, then turn to yourself, now the condition within yourself. Let him feel that this is the elder's relation.

Ashraaf-e-Khawatar (اشرافِ خواطر)

That is, the way to find out the heart of others is to empty oneself of all things and thoughts and bring oneself to oneself. Now, in the form of a reflection or an image, whatever strikes his heart is the matter of another's heart.

Discovery of upcoming events

The way to find out about future events, i.e., to be informed about them, is to empty your heart of everything except waiting for the knowledge of the forthcoming event. At the time when his heart will be empty of all thoughts, and the waiting for this event will come to the stage like a thirsty person waits and thinks only of water. Start lowering it and concentrate only on that point so the incident will unfold soon. Whether it is through an unseen voice or the entire event is seen in the state of awareness, let it come to the forefront.

Avoiding trouble:

To ward off an impending calamity, imagine it, then imagine the strength and courage to face it, and focus your determination on it. After that, he should raise his soul from time to time towards the upper or the lower level and become one in this matter; soon, that trouble will be removed. The actual condition of these and similar dispositions is that the soul and soul of the giver and the one being given, as well as the giver of grace and the one who is given grace, should be

united. Those freed from physical hijabs have power over this connection and union of self.

Lataef Sitta:

Hazrat Sheikh Ahmad Sirhindi Mujaddid Alf al-Thani (ra) has other occupations. Allah Ta'ala has created six qualities in man. Their facts and properties are separate in their place. It is evident from the words of Hazrat Shaykh (ra) and his successors that these are the beliefs and sides of Nafs Natiqa, the *Qalb* (heart) in one respect and the *Ruh* in the other.

Location of Lataef:

Each of these Lataef has a relationship and connection with some body organ. The Qalb (heart) is two fingers under the left breast, and the "Ruh" is equal to the Qalb (heart) under the right breast. The "Ser" is bent towards the center of the chest above the right breast. The "Khafi" is above the left breast, inclined towards the middle. "Akhfa" is the upper side of "Khafi". The "Ser" is in the middle, and the place of the Nafs (self) is in the first part of the mind. Each of these organs has a pulse-like movement. Therefore, Hazrat Shaykh Mujaddid Alf al-Thani (ra) orders to protect this movement and consider it the name of self. He orders the (Nafi-Asbat) negation and affirmation that the seeker should spread the word "la" over all the words and only hit on "ill Allah" in the heart.

Imagination Naqsh-e-Ism-e-Zat (تخیل نقش اسم ذات)

To remove the whispers, some elders say to recite the Name of Allah in such a way that Allah is written on a piece of paper with large letters, or imagined on the tablet of the heart, and to meditate on it or write it in abundance. Do it so that the noun (Ism-e-Zat) is well fixed in his imagination. God knows

Routine of Silsila Alia Qadriya

The spiritual leader of this Silsila is Sheikh Abu Muhammad Muhyiddin Abdul Qadir Jilani (ra). The first thing that these gentlemen recommend is Zikr Jahari. Dhikr Bil-Jahar does not mean to mention it very loudly. Therefore, in this way, there is no violation of the decree of the Messenger of Allah (ﷺ), in which he said: Be gentle with yourself. You are not calling a deaf and absent person.

One form of Dhikr Jahari is the mention of the Name of Allah with one stroke; the method is to recite the Name of Allah, Allah, loudly and with the strength of both the heart and the throat. Then stay till the breath returns to its abode, then keep chanting in the same way again and again.

Or mention it twice. The way to do this is to sit on the seat of prayer, strike the Name of Allah once on the right knee and the second time on the heart, and do it repeatedly without a break. There should be an effect and harmony; anxiety will be removed.

Or mention three times. His form is to sit on four knees: once on the right knee, the second on the left knee, the third on the heart, and the fourth blow should be more complex and louder.

The form of Dhikr in four strokes is to strike four knees: once on the right knee, the second on the left knee, the third in the heart, and the fourth in front of him. The fourth stroke should be more complex and louder.

One form of negation and affirmation (Nafi-Asbat) in Zikr Jahri is "La ilaha Ila Allah." His method is to sit facing the Qibla and close his eyes while praying. Say "La" as if it takes it out of its navel, then pull it until it reaches the right shoulder, then say "illa," as if it takes it out of the membrane of the brain, then strike "ill-Allah" strongly and forcefully on the heart and affirm the Truth. The question may arise here regarding the wisdom behind the final blows, rigorously delivered and carried from place to place. This is because it is human nature to be attracted to different things, places, and sounds. Crowds of thoughts circulate in his heart, so the Ahl al-Tariqat has formulated some rules and methods by which a person can gradually divert his attention from others, agree to external threats and signs, and finally focus on himself. After completing it, he succeeds in making true love with Allah.

People of good behaviour should form a circle after the Fajr and Asr prayers and recite them socially. The advantages of sitting together and doing dhikr are not the same as those of doing it alone.

When the effects of dhikr poison on the seeker become noticeable, and the light of dhikr begins to shine, he should be guided to Dhikr-e-Khafi. The impact of Dhikr

Jahari means that it creates taste and passion. In the name of Allah Ta'ala, his heart finds peace and tranquillity; troubled imaginations and whispers are dispelled from him; and he begins to consider the Divine Self as the first and to give priority to everything.

A person who recites the Name of Allah regularly for two months or more or less four thousand times every day (day and night) with the conditions and manners that have been described will be aware of its effects. I will observe whether you are dull-minded or intelligent.

Dhikr-e-Khafi (ذکر خفی)

Its method is to close both his eyes and lips and say from his Qaib (heart):

اَللّٰہُ سَمِیۡعٌ اَللّٰہُ بَصِیۡرٌ اَللّٰہُ عَلِیۡمٌ Allah is listening to Allah. Then he said, Allah is All-Hearing, and Allah is All-seeing, and Allah is All-Knowing. He should repeat the process of going up and down, and some of those who know the path add اَللّٰہُ قَدِیۡرٌ.

Pass-Anfas: (پاس انفاس)

One form of (Nafi-Asbat) negation and affirmation in dhikr Khafi is the same as described in dhikr Jahari. The second is that Zakir should be alert and aware of his breathing. That is, when the breath goes out, without any intention or intention, a sound comes out of his heart, "La ilaha", and when the breath goes in, the heart sounds, "ill Allah", without any intention. These pass-infants purify the heart and eliminate dangers, worries, and disturbing imaginations.

When the effects of dhikr are visible on the seeker and the light of dhikr is known, he should be directed towards meditation (Muraqabah). The impact of remembrance and light means that the seeker should be dominated by divine love and always be in contemplation. May Allah Ta'ala be considered the priority over everything else, and may all be devoted to Him. He should feel happy in silence, avoid much talk and conversation, and be comfortable letting go of worldly affairs.

Meditation: (مراقبه)

There are many types of meditation among Sufia Karam. The comprehensive and complete form of all of them is to speak a Quranic verse or word with the tongue or think about it in the heart, take its meaning well, and then imagine why these meanings are there. And what is the nature of their research and evidence? Then, he should establish the heart on this form until no other meaning exists except for it, and a state of indifference arises. That is, there is a kind of neglect of its counterpart.

The proof of meditation is the saying of the Messenger of Allah (ﷺ) that the "Ahsan" is that you worship Allah as if you are seeing Him, and if you are not seeing Him, then He is watching you.

During meditation (Muraqabah), the seeker should say with his tongue, Allah is present in front of me, Allah is watching me, Allah is with me, or he should not say it with his tongue but imagine this meaning in his heart. He should imagine the presence of Allah Ta'ala, His sight, and His presence with great firmness, keep in mind that His Self is purified by the house, and take this idea to the extent that it becomes absorbed. Imagine this verse;

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝

And He is with you (by His Knowledge) wherever you may be. And Allah is the All-Seer of what you do.

(Surat al-Hadid. 4)

فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ ۚ إِنَّ ٱللَّهَ وَٰسِعٌ عَلِيمٌ ۝

So, wherever you turn (yourselves or your faces), there is the Face of Allah (He is High above, over His Throne). Surely! Allah is All-Sufficient for His creatures' needs, All-Knowing. (115)

(Surah Al Baqarah – 115)

He should strengthen the concept of being with him so much that, whether standing, sitting, or lying down, in solitude or meeting people, busyness, or leisure, he does not become oblivious to this concept or read any of these verses.

أَلَمْ يَعْلَم بِأَنَّ ٱللَّهَ يَرَىٰ ۝

Knows he not that Allah does see (what he does)?

(Surah Al-Alaq: 14)

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ ٱلْوَرِيدِ ( )

And We are nearer to him than his jugular vein (by Our Knowledge).

(Surah Q. 16)

قَالَ كَلَّآ ۖ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ( )

verily! With me is my Lord. He will guide me."

(Surah Al-Shuara - 62)

هُوَ ٱلْأَوَّلُ وَٱلْآخِرُ وَٱلظَّٰهِرُ وَٱلْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ( )

He is the First (nothing is before Him) and the Last (nothing is after Him), the Highest (nothing is above Him), and the Most Near (nothing is nearer than Him). And He is the All-Knower of everything.

(Surat al-Hadid. 3)

These meditations (Muraqabah) help connect the heart with Allah.

To get rid of worldly distractions completely, meditation is very beneficial; this verse is itself a meditation.

أَيْنَمَا تَكُونُوا۟ يُدْرِككُّمُ ٱلْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ ۗ

"Wherever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them,

(Surat al-Nisa. 78)

When the effects of meditation on the seeker become apparent, and its light begins to shine, he should be guided toward monotheism. It should be kept in mind that the Messenger of Allah ﷺ encouraged two things. The first is dhikr, spoken with the tongue, and the second is thought, which means meditation.

Discovery of upcoming events:

Some mystic, Sufia Karam, says that the experience we have gained is about discovering future events. That is, the seeker should set up his seat alone, take a bath, wear fine clothes, apply perfume, and sit in the prayer room. Keep an open copy of the Holy Quran in front of you, keep one available copy in your right and left hand, and keep one copy behind you, and while turning your attention towards it, pray to Allah humbly saying, O Master of tomorrow! Please show me the problem or incident. After that, he should start mentioning the Ism-e-Zat "ALLAH," but keep his eyes open. One stroke of dhikr should be applied on the right Mus'haf and one on the left, one stroke on the back and one on the front Mus'haf. Eventually, he will feel a certain lightness and openness in his heart. Repeat this process in seclusion for seven days. In-Sha-Allah, the whole incident will be revealed on this. Although Mashaikh narrates it in the same way, it shows disrespect for the Holy Qur'an.

Hazrat Shah Waliullah (ra) narrates his father's method of informing about future events, mentioning these precious names of Allah Ta'ala in this way: "Ya Aleem, Ya Mubeen, Ya Khabeer" (یاعلیم یامبین یاخبیر). As described in the context of one-time dhikr or two-time dhikr.

Discovering Spirits: (کشف ارواح)

Mashaikh Qadriya said that our experienced method for detecting spirits (کشف ارواح) is to strike "سبوح" Sabuh on the right side and "قدوس" Quddus on the left side, under the conditions mentioned above. In the same way, the Lord, the Lord of the angels "رب الملئکة", struck in the sky and the heart and "والروح" soul.

To solve complex issues and ward off trouble, recite the Tahajjud prayer as much as you can with the conditions mentioned above, and then strike the right side "یا حئ" Ya Hai and the left side "یاوھاب" Ya Wahab. Do this a thousand times.

Openness and expansion of the heart:

For the sake of openness of the heart and ease in difficulty, put the stroke of Allah in the heart and set the stroke of "La ilaha illa ho "(لا الٰہ الا ھو) in the same way as the dhikr is done in negation and affirmation. Then hit "الحئی"Al-Hayy on the right side and "القیوم" Al-Qayoom on the left side.

For special purposes:

For the healing of the sick, relief from poverty, abundance of sustenance, and peace from the enemy, it is appropriate to choose a name from among the good names (اسمائے حسنیٰ) according to one's need and mention this name twice, three times or four times, for example. According to his demand, he should say either " یاصمد" Samad (in case of famine) or "یارزاق" Razaq (for sustenance) or "یا مذ ل" Mazal (to defeat the enemy). Similarly, choose other good names according to your condition.

Routines of Mashaikh-e Chishtiya

Hazrat Khawaja Moinuddin Chishti Ajmeri (ra) is the founder of the Chishti family. He was a resident of Chisht.

Mashaikh Chishtiya says that Imam Auliya Hazrat Ali Murtaza (RA) came to the service of the Holy Prophet ﷺ and said: O Messenger of Allah ﷺ! Tell me the best and closest path to Allah Ta'ala. But it should be the easiest for the servants to follow. The Prophet (ﷺ) said: Make remembrance of Allah in solitude a Wazifa. He asked! How should I remember the Prophet ﷺ? Rasool Allah (ﷺ) said! Please close your eyes and listen to me three times. Then he mentioned three times,

" لا اله الا الله." Hazrat Ali Murtaza (RA) continued to listen. Then, three times, Hazrat Ali (RA) said لا الہ الا اللہ, and the Holy Prophet ﷺ kept hearing. Later, Hazrat Ali Murtaza (RA) taught Hazrat Hasan (RA) about this dhikr. In the same way, this chain was passed down to the later ones through the Mashaikh. Scholars have discussed this hadith at length.

Whenever the Shaykh intends to advise the murid, he should order him to fast. If it is Thursday, it is better. Then he should exhort him to ask for forgiveness ten times and pray ten times Darood Sharif. Then the mentor should say that Allah Ta'ala has said in His Sacred Book.

فَإِذَا قَضَيْتُمُ ٱلصَّلَوٰةَ فَٱذْكُرُوا۟ ٱللَّهَ قِيَـٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا ٱطْمَأْنَنتُمْ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۚ

إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَـٰبًا مَّوْقُوتًا ﴿٠﴾

When you have finished As-Salat (the prayer - congregational), remember Allah standing, sitting down, and (lying down) on your sides, but when you are free from danger, perform As-Salat (Iqamats¬ Salat). Verily, As-Salat (the prayer) is enjoined on the believers at fixed hours.

(Surat al-Nisa. 103)

The seeker (Salik) should try not to miss a moment of remembrance of Allah. He should know that the heart is given on two fingers under the left breast, with two doors, one upwards and the other downwards. The upper door is opened by open remembrance, and the lower door is opened by secret remembrance.

Open remembrance: (ذکر جلی)

When doing Zikr-e-Jali, one should sit on four knees and hold the vein known as "*Kemas.*" Similarly, press the big toe of your right foot and the toe next to it. The Kemas is the vein that descends below the knee toward the thigh. Holding it in this form is highly beneficial for releasing thoughts and concerns and for concentrating spiritual energy in one place, and this process gives the heart a strange warmth and quality.

Then, he should sit facing the Qibla as in the prayer and gather his inner courage and recite from the depths of his heart, with firmness and tension, "La ilaha illa Allah," take the word "La" from the navel, pull it up to the right side of the head and say "Ilaha" then draw it to the membrane of the mind as if he took out the love of non-Allah from within himself and threw it behind his back. Now take another breath and repeat "ill-Allah" with the hardness and strength of the heart.

In this state of negation and affirmation (Nafi-Asbat), the initial seeker of the path of knowledge should deny a deity other than Allah. The middle one should deny the intention of non-Allah, and the final one should deny the existence of anything other than Allah.

This dhikr's critical and significant condition is that the seeker should gather his intention and inner strength and understand its meaning and significance. A dhikr-burning seeker should not reduce the food too much; only keep a quarter of the stomach empty, and it is advisable to consume some fat so that the mind does not suffer from dryness.

The seeker should monitor and guard his breathing if he intends to pass. If the breath goes out, say "La ilaha" as if he is expelling the love of everything except Allah from his heart. When he inhales, he says "ill Allah" as if he is establishing the love of Allah in his heart.

Mashaikh Chisht said that the most essential part of the path of knowledge is to connect the heart with one's mentor. It should be in reverence for the Murshid and visualization of his form. Manifestations of Allah Ta'ala are innumerable, so every worshiper, whether dull-minded or intelligent, Allah Ta'ala has appeared in front of him according to his rank and status and has become his deity. This is the secret that explains why one faces the Qiblah and Istawa-Alal-Arsh (being able to be on the Throne). Such things were revealed in the Shariat.

The Holy Prophet (ﷺ) said that when one of you prays, he should not spit in front of his face because Allah is between the person praying and the Qiblah.

In the same way, he asked the dark-skinned (dumb) maid where Allah is. She pointed to the sky. Then he asked her who I was. She indicated with her finger that Allah sent him. So, he (ﷺ) said: She is a believer.

So, O seeker! You must keep your attention on Allah in every situation and attach your heart to Him, whether the concept and attention should be about the Arsh, i.e., the idea of such a light that Allah placed on the Arsh, which in its brightness is far more than the moon. Or it should be applied with attention and the love of the heart directed towards the Qiblah. As the Messenger of Allah, ﷺ pointed to it and said, this is a hadith. In a way, meditation was done.

When the light of remembrance enlightens the seeker, he should be directed toward meditation. Meditation is a derivative of *Raqib*. The literal meaning of Raqib is "protector" and "watcher". It is called meditation because the seeker protects and monitors their heart through it. During meditation, say with the tongue or think in the heart.

Zikr Ism-e-Zat “Allah”

Allah: Mention the Name of God so that three strokes are given on the heart. اَلـ لَا ـ هُوْ The first and second strokes should be mild, and the third should be very severe until the heat is generated in the heart.

Remember Allah so that one beat is given to the heart every time with Allah.

After these remembrances, recite the Fatiha by saying the words of glorification and repeating while imagining the purity and flawlessness of Allah Almighty. Give a reward to the souls of the elders of the chain.

The number of these Azkars is not determined. The seeker should act as much as he can or follow the Sheikh's instructions. The general routine of the Mashaikh is like this.

لَا اِلٰهَ اِلَّا اللّٰهُ	200بار
اِلَّا اللّٰهُ	400بار
اَللّٰهُ اَللّٰهُ	600بار

Some gentlemen mention Allah three times after these twelve glorifications, “Tasbih.” Al Take Yes with a 100-fold increase.

(Book Tasawwuf. Lataef al-Maarif p. 86-89)

When the satanic, spiritual and divine threats are negated while saying La ilaha illa Allah "لَا اِلٰهَ اِلَّا اللّٰهُ", then when saying the word La ilaha "لَا اِلٰهَ", imagine the "لا معبود" and beat Ila Allah "اِلَّا اللّٰهُ" in your heart. When it also freezes well, remember اِلَّا اللّٰهُ by imagining La Maqsood "لا مقصود" while saying "لا إله" . When this concept also freezes, when you say Illa Allah "اِلَّا اللّٰهُ", remember it by imagining the non-existent "لا موجود". After the dhikr, and during the dhikr, after completing the number for each word, sit for a while and meditate, realizing that my sheik is in front of me and that the grace of Allah is coming to my heart through the heart of my mentor. Expand this idea to such an extent that even in regular daily hours, the face of the mentor remains in the eyes. Then I reach the state where my murshid is on my right. Until he loses his existence as a mentor and enjoys Fana-fil-Sheikh "فنا فی الشیخ". By progressing in this position, In-Sha-Allah (God willing), the position of Fana fi Rasool "فنا فی الرسول" will be attained. Then, he will automatically rise to the rank of Fana-fi-Allah and achieve the rank of Baqa-Ballah.

When the satanic, spiritual, and divine threats are negated while saying La ilaha illa Allah, then when saying the word La ilaha, imagine Allah and beat *Ila Allah* in your heart. When it also freezes well, then remember لا معبود by imagining لا مقصود while saying لَا اِلٰهَ. When this concept also freezes, when you say اِلَّا اللّٰهُ, place it by imagining the non-existent. After the dhikr, and during the dhikr, after completing the number for each word, sit for a while and meditate, realizing that my sheikh is in front of me and that the grace of Allah is coming to my heart through the heart of my mentor. Expand this idea to such an extent that even in regular daily hours, the face of the mentor remains in the eyes. Then, I reach a state in which my murshid is on my right side until he ceases to exist as a mentor and enjoys Fana-fil-Sheikh. By progressing in this position, In-Sha-Allah, the position of Fana fi Rasool will be attained. Then after that, he will automatically rise to the rank of Fana-fi-Allah "فنا فی اللہ" and achieve the rank of Baqa-Ballah "بقا باللہ".

وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ ۝٢٠

And for Allah, that is not hard or difficult. (20)

(Surah Ibrahim: 20)

Zikr-e-Nafsi -- Zikr-e-Pas Anfas (ذکر نفسی ۔ ذکر پاس انفاس)

There are two forms of respiration. Once the air comes out, it is replaced by air from outside. There are different ways to keep the breath engaged in divine remembrance. When the breath comes out from inside, imagine that it has come saying ``لَا اِلٰہَ '' and when it goes in from outside, imagine that it has gone out saying ``اِلَّا اللّٰہُ".

The other way is that when the breath comes out from inside, imagine **Allah** has come out saying. And when he goes inside from outside, imagine **Allah** is going inside saying. Recite it while walking, sitting, or lying down, with or without ablution, so that no moment is left without the remembrance of Allah.

Zikr Hubs-e-Dam (ذکر حبس دم)

At such a time, when the stomach is not empty and not well full, in a place where there is no strong wind, no heat, and no light, after the Fatiha and Durood Sharif, sincerely ask for forgiveness (Istighfar), with outward and inward purity, empty the heart of thoughts of other things and engage in dhikr.

Accountability (محاسبہ)

Allah is the Almighty!

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلۡتَنظُرۡ نَفۡسٞ مَّا قَدَّمَتۡ لِغَدٖۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ ( )

O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allah. Verily, Allah is All-Aware of what you do. (18)

(Surah Al-Hasher: 18)

The Messenger of Allah ﷺ said! (حَاسِبُوْا قَبْلَ اَنْ تُحَاسَبُوْا) Calculate yourself before you are counted. The seeker should take stock of himself every day, every hour, when he is free from dhikr and thought or worldly work, how many minutes and seconds he spends in the remembrance of Allah, and how much time he spends in neglect.

Whoever is negligent should repent and be sorry. Thank Allah for the time spent in the divine memory.

{وَمَا تَوْفِيْقِيْٓ اِلَّا بِاللّٰهِ عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ اُنِيْبُ}

(Surah Hud – 88)

And my success is not but through Allah. Upon him I have relied,
and to Him I return.

At least twice in a day and night should be counted.

(Kitab al-Tasawwuf. Lataef al-Maarif p. 95)

Meditations (مراقبات)

1. Meditation is oneness (مراقبه احدیّت)

Keeping the heart separated from all dangers except Allah, close the eyes and sit on four or two knees, put the tongue to the palate, and think that my Shaykh is in front of me and Faiz-e-Ilahi comes from his heart to my heart. Keep only the thought of Allah in your heart and sit as long as you like. After that, recite Fatiha, pray, and engage in daily activities.

2. Meditative Ism-e-Zat (مراقبه اسم ذات)

Imagine the name "**Allah**" written in golden water on your heart. Concentrate fully on the concept that these luminous letters illuminate the whole heart and gradually disappear from the form of writing, and only " هُوْ " (Hu) remains. This circle will slow down, then speed up, and the circle of light will get bigger. Light will spread from this circle so that the light of this circle will enlighten all the worlds, and every particle will be visible to the seer.

3. Meditation verses (مراقبہ آیات)

*** Meditation verse (مراقبہ آیت):**

أَلَمْ يَعْلَم بِأَنَّ ٱللَّهَ يَرَىٰ ( )

Knows he not that Allah does see (what he does)? (14)

(Surah Al-Alaq: 14)

It is also called meditation, knowledge of the heart. With this meditation, such a condition is created that Almighty Allah will be informed of his external and internal actions, and of all his movements and instincts, and he will automatically avoid illegal actions.

*** Meditation verse (مراقبہ آیت):**

أَلَمْ تَرَ إِلَىٰ رَبِّكَ

Have you not seen your Lord

(Surah Al-Furqan: 45)

At this point, the seeker should realize my being and all the universe. They are mortal and inferior. The same "Zat" (Allah) will remain. There is neither a hijab in me nor in him "اَلَمْ تَرَ", nor a veil nor a veil. A strange state enters this meditation.

*** Meditation verse (مراقبہ آیت):**

فَأَيْنَمَا تُوَلُّواْ فَثَمَّ وَجْهُ ٱللَّهِ

So, wherever you turn (yourselves or your faces), there is the Face of Allah.

(Surah Al-Baqarah 115)

By this meditation, the veils are lifted, and the conditions are brought in. Wherever you look, you see the truth.

*** Meditation verse (مراقبہ آیت):**

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ ٱلْوَرِيدِ

And We are nearer to him than his jugular vein “Aorta” (by Our Knowledge).

(Surah Qaaf: 61)

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَٰكِن لَّا تُبْصِرُونَ ( )

But We are nearer to him than you, but you see not,

(Surat al-Waqiyah - 85)

The meaning of these verses is stuck in my heart, and I cannot understand them because of my closeness to Him. Otherwise, the self-righteousness is evident in this existence.

*** Meditation verse (مراقبہ آیت):**

وَفِىٓ أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ( )

And also, in your own selves. Will you not then, see? (21)

(Surah al-Zariyat: 21)

This meditation is called "مراقبہ معانی" meanings. With this meditation, the secret of closeness becomes more apparent, and the unseen manifestations manifest, making the seeker unaware of his existence and condition.

*** Meditation verse (مراقبہ آیت):**

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ۚ

And He is with you (by His Knowledge) wheresoever you may be.

(Surat al-Hadid. 4)

Through this meditation, the secret of love is revealed, and the concept of "اَللّٰہُ مَعِیْ" becomes so bound that one will not find oneself free from it under any circumstances. In the same situation, if there is destruction and the essence is

Obsessed, it is called meditative annihilation and meditative monotheism. (وَمَا تَوْفِيْقِیْ اِلَّا مِنْ عِنْدِ اللّٰهِ) (Kitab al-Tasawwuf, Lataef al-Maarif p. 98-100)

Mashaikh Chisht said that the most essential part of the path of knowledge is to connect the heart with one's mentor. It should be in reverence for the Murshid and visualization of his form. Manifestations of Allah Ta'ala are innumerable, so every worshiper, whether dull-minded or intelligent, Allah Ta'ala has appeared in front of him according to his rank and status and has become his deity. This is the secret that is the reason for facing the Qiblah and "استواء علی العرش" Istawa Ali al-Arsh (being able to be on the throne), such things were revealed in the Shari'ah.

It is a blessed saying of the Holy Prophet (ﷺ) that when one of you performs prayers, he should not spit in front of his face because Allah is between the person praying and the Qiblah.

So, O seeker! You must focus on Allah and attach your heart to Him. Why should this concept and attention be about Arsh, i.e., the idea of such a light that Allah placed on the Arsh, which is much more than the moon's brilliance? Or it should be applied with attention and the love of the heart directed towards the Qiblah, as the Messenger of Allah (ﷺ) pointed to it and spoke.

When the light of remembrance enlightens the seeker, he should be directed towards meditation (Muraqabah). It is called meditation because the seeker protects and monitors their heart through it. At the time of meditation, say with the tongue or think in the heart

اَللّٰهُ حَاضِرِیْ اَللّٰهُ نَاظِرِیْ اَللّٰهُ شَاہِدِیْ اَللّٰهُ مَعِیَ

Allah is present, Allah is seeing, Allah is witness, Allah is with me.

Or meditate on this verse

اَلَا اِنَّهٗ بِكُلِّ شَیْءٍ مُحِیْطٌ

Be aware that He (Allah) covers everything

Or he should meditate on the concept that Allah is present between the seeker (Salik) and the Qibla, and He is observing.

(Surah Ha Mem Sajda – 54)

Mashaikh Chishtiya says the person who intends to move should make special arrangements for a few matters. Always fast, always stay in worship at night. Reduce eating, drinking, talking, and socializing with people and do ablution while sleeping and waking up. Always set your heart towards the mentor, and declare negligence as haram for yourself. When entering the house, raise your right foot and recite `` اَعُوْذُبِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ".

After that, he recites Surah An-Naas three times and puts his left foot in, then recites this duaa.

اَللّٰهُمَّ اَنْتَ وَلِيِّ فِي الدُّنْيَا وَ الْاٰخِرَةَ كُنْ لِيْ بِمَا كُنْتَ لِمُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ
وَ ارْزُقْنِيْ مُحَبَتَكَ اَللّٰهُمَّ ارْزُقْنِيْ حُبَّكَ وَاشْغِلْنِيْ بِجَمَالِكَ وَاجْعَلْنِيْ مِنَ
الْمُخْلِصِيْنَ اَللّٰهُمَّ اُمْعُ نَفْسِيْ بِجَذْبَاتِ ذَالِكَ يَا اَنِيْسُ مَنْ لَا اَنِيْسَ لَهٗ

O Allah, you are my Guardian in this world and the Hereafter, be for me as you were for Muhammad (ﷺ). And bless me with your love, O Allah, bless me with your love, occupy me with your beauty, and make me one of the sincere. Oh Allah, fill my soul with the pulls of that, O Anis, for whom there is no Anis.

Then stand on the Prayer-mat and read this verse twenty-one times

اِنِّيْ وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِيْفاً وَّمَا كَانَ مِنَ الْمُشْرِكِيْنَ

Indeed, I turned my face to Him who created the heavens and the earth, upright, and I was not of the idolaters.

After that, recite two Rakats; in the first rak'ah, after Surah Fatiha, repeat Ayat al-Kursi, and in the second, *Aman al-Rasool*... Prostrate long in prayer and pray with humility and supplication. After that, read "يافتاح"Fatah five hundred times. After his leisure, he should recite the routine of Azkars.

Mashaikh Chisht said that when he goes to a shrine, he should first pray two rakats of Nafil in the masjid, where he should recite Surah Fateh. He should sit in front of the deceased, facing him, and first, he should recite Surah Al-Mulk, then Allahu Akbar, and "La ilaha Ila Allah." After that, recite Surah Al-Fatiha eleven times and come near the grave and recite either " یا رب یا رب" twenty-one times or say " یا روح" Ruh and beat it in the sky, then "یاروح الروح" keep hitting the soul in the heart of the soul until it reaches the heart. (openness) and feel the state of light. After that, Sahib should wait for Faiz from Mazar in his heart.

Salat al-Makos: (صلٰوۃ معکوس)

Chishtiya monks have a special prayer which they call (صلٰوۃ معکوس). There is no mention of it in the hadiths and the sayings of the jurists. That is why the mention of it is abandoned. Actual knowledge is with Allah alone.

Salat Kun Faya Kon: (صلوٰۃ کن فیکون)

Likewise, they have another prayer, which they call (صلوٰۃ کن فیکون). According to them, whoever faces a complicated problem should pray two rak'ahs on Wednesday, Thursday, and Friday nights. In the first rak'ah, Surah Fatiha once and Surah Ikhlas a hundred times, and in the second rak'ah, Surah Fatiha a hundred times and Surah Ikhlas once and then say, O the easer of every difficulty and the remover of every darkness! Then recite Durood Sharif a hundred times and pray to Allah with all your heart. On the third night, after completing this process, remove your turban or cap from your head, put your sleeve around your neck, make beseech, and cry and pray fifty times for your difficulty and trouble, and your prayer will be accepted.

Silsila Aliya Chishtiya and Qadriya joint Azkars

1. Mention of Haddadi (ذکرِ حدادی)

After reciting Fatiha and Istighfar, place your hands on both knees and stand like a blacksmith standing and lift the word "لَآ اِلٰهَ" from the left side and strike the word "اِلَّا اللّٰه" on the heart with full intensity and force. Sit with support like a blacksmith sitting while cutting iron. Stand and sit in the same way continuously and recite the blessed remembrance of "لَآ اِلٰهَ اِلَّا اللّٰه" and benefit from the mercy of Allah Ta'ala by beating the rusted and sinful heart and removing other than Allah from the heart. And be a beneficiary of the shine with divine light. There is a lot of apparent labour in this dhikr. People of a weak nature should not do this. The more complex the work is, the faster the profit is. Odd ratios are obtained.

2. Haidari Zikr (ذکرِ حیدری)

As usual, sit on all fours, saying "Allah Akbar" on the right side and "Allah Akbar" on the left side, saying "La" and raising the navel "Ilaha." Apply three strokes of "اِلَّا اللّٰه" on the mind and give the stroke of "Allah Akbar" to the heart—type "Allah Akbar" on the left side. Beat "والله الحمد" on the brain. This Zikr is the best remedy for Ujub, Kibr and Rea عجب، کبر و ریا"" and the "مرتبہ فنا" is achieved quickly by it.

3. Mention of Ayat al-Kursi (ذکرِ آیۃ الکرسی)

As usual, sit on all fours and strike "Allah" on the heart, "اِلَّا اللّٰه" by lifting it from the left leg and bringing it to the right leg and shoulder, and beat "اِلَّا" in the mind. "هُو" strike on the heart, " اَلْحَیُّ " strike on the right side, "اَلْقَیُّوْمُ" strike on the left side. Remembrance will continue in the heart.

4. Mention of properties (ذکر خواص)

Sit as usual in the seat of remembrance. Right, left, forward, and all around in the heart, give strokes of the word "Haqq" and get the idea that front, back, right, left, and right in my heart is the right, nothing but it.

5. Remembrance of soul (ذکر کشف روح)

The Aaqa of two worlds, the noble and exalted, Hazrat Muhammad, the Messenger of Allah (ﷺ)

After the Isha prayer, sit as usual in the seat of remembrance, and while imagining the Lord of the worlds (ﷺ), say Durood Sharif a few times and then pray with all manners. Then, mention it in this manner.

"Ya Ahmad" multiply on the right side. "Ya Muhammad," bear to the left. "Ya Rasulullah" hit the heart. Keep mentioning as many as you can. When the state of drowsiness begins to fade, in the world of Barzakh, the spirit of Muhammad (ﷺ) should come face to face. Hope that the Prophet Muhammad (ﷺ) will please you and show his beauty in the dream. And the taste and passion should increase more, and the dhikr should become such a focus that the wonder " بَین النّوم و الیَقُظَه " should be revealed in this state and show the beauty of Rasool-e-Anwar (ﷺ).

صلی اللّٰہ تعالیٰ علیٰ جمالہٖ الکریم و علیٰ آلہٖ و صحبہ التسلیم۔

6. Discovery of angels and spirits (کشف ملائکہ و ارواح)

یاَرَبِّ یَارُوْحَ الْاَرْوَاحِ, strike the heart.

یَا رُوْحُ یَا رُوْحُ, multiply towards the sky

سُبُّوْح'' '' on the right side

قُدُّوْس'' '' on the left side

رَبُّنَاوَرَبُّ الْمَلٰءِکَةِ May the Lord and the Lord of the angels strike the sky.

وَالرُّوْحُ And hit the soul on the heart

Thus, this dhikr will be done (1111) times. If it is done daily, In-Sha-Allah (God willing), the discovery of angels and spirits will soon be achieved. Continue this process until the goal is achieved.

7. Discovery of graves (کشف قبور)

When the habit of stability is formed, and the heart is released, sit cross-legged near a grave and pay tribute to the grave's owner. After that, sit on the face of this grave and hit your heart with "اِکْشِفْ لِیْ یَا نُوْرُ " and then hit the grave with "عَنْ حَالِہٖ ". (1111) Reciting it will prove beneficial, In-Sha-Allah (God willing), and the condition of the person of the grave will be revealed, and one can talk to them and receive grace.

7. Discovery of spirits (کشف ارواح)

When the habit of stability is formed, and the heart is released, sit on four knees, place both hands on the knees, and say " یَارَبْ " for the first (12) times. (Beating on the heart) Then keep beating "یَارُوْحَ" towards the sky and "یَارُوْحَ الْاَرْوَاحِ " on the heart as much as possible and focus on the soul of your loved one. I hope to meet and talk with him about what you want to discuss. But this will happen when the imagination is cut from all sides to this side, and the remembrance of Allah continues in the heart.

(Kitab al-Tasawwuf, Lataef Al-Maarif)

Silsila Alia Suhrawardya

Suhrawardya is one of the most famous spiritual orders in Iran, Pakistan, India, and Bangladesh. The founder of this chain was Hazrat Shahabuddin Suhrawardy (ra). After the Chishtiya dynasty, the Suhrawardya dynasty in India was founded by Sheikh Ziauddin Abu Najib Suhrawardy (ra) in Baghdad. He was a follower of Hazrat Ahmad Ghazali (ra), the brother of Imam Abu Hamid al-Ghazali (ra), and taught Shafi'i jurisprudence at the Jamia Nizamiyah in Baghdad. Only one book, " Adaab al-Murideen ", is found among his remains. But Sheikh al-Shayok Shahabuddin Umar Abu Hafs Suhrawardy (ra) got the status of the founder of the Suhrawardya dynasty. According to Ibn Khalqan (ra), his lineage can be traced back to Syedna Abu Bakr Siddique (RA) through 61 links. He was born in 535 AH in Suhraward, a town in Zanjan. His education and training were supervised by his uncle and mentor, Sheikh Abu Najib Suhrawardy (ra). Hazrat Shahabuddin Suhrawardy (ra) did not pledge allegiance to Hazrat Sheikh Abdul Qadir Jilani (ra). Despite this, he was blessed by Ghous-ul-Azam from his childhood. Due to his grace, he received many spiritual blessings.

After the death of Hazrat Abdul Qadir Jilani (ra) in Baghdad, Sheikh Abu Najib Suhrawardy (ra) conducted spiritual instruction and training there for a year. Afterward, Sheikh Shahabuddin Suhrawardy (ra) completed a year of spiritual teaching and training in Baghdad. Millions of Allah's servants have received grace from him. The fame of his academic ability and austerity had reached far and wide in Iraq, Egypt, Syria, Hijaz, and Iran. His greatness was also discussed in India and Pakistan.

His personality was a role model for the great priests worldwide. His caliphs and disciples were always present with him. Some of them are as follows. Shaykh Najib Uddin Ali Bakhsh (ra) was the one through whom the Suhrawardy chain was widely published in Ajam, i.e., Iran. Shaykh Nooruddin Mubarak Ghaznavi (ra), due to whose efforts and endeavours, the Suhrawardya dynasty received considerable promotion in North India.

At that time, Shaykh-ul-Islam Hazrat Bahauddin Zakaria Multani (ra) left India and travelled around the Islamic world in search of a perfect mentor. Murshid Kamil also granted him the caliphate after just three weeks of austerities. He was ordered to return to Multan to strengthen the foundations of the Suhrawardy dynasty in the subcontinent. Among his famous caliphs are Sheikh Ismail Qureshi (ra), Sheikh Hussain (ra), Sheikh Nathu (ra), Sheikh Fakhruddin Ibrahim Iraqi (ra), Syed Jalaluddin Surkh Bukhari (ra), and Sheikh Sadruddin Arif (ra). Sheikh Sadruddin Arif's (ra) caliph is Sheikh Rukn-Uddin Abul Fateh Multani (ra). Who did a lot of work for the chain organization? Syed Ahmad Kabir (ra) and his two brilliant sons, Syed Sadruddin Raju Qatal (ra) and Syed Jalaluddin Makhdoom Jahanian Jahan Gasht

(ra), are among the great personalities born in the family of Syed Jalaluddin Surkh Bukhari (ra).

The Suhrawardya dynasty reached Bengal through Sheikh Jalaluddin Tabrizi (ra). Due to his hard work and the caliph Sheikh Ali Badayuni (ra), the Suhrawardya series was widely published and promoted in Bengal. The Suhrawardya series was published by the disciples and caliphs of Makhdoom Jahanian Jahan Gesht (ra) in Gujarat. Apart from this, his family and relatives also organized the chain in Ahmedabad and other areas of Gujarat, using their knowledge and practical skills, and spread the chain's grace to their followers and others. Syed Sadruddin Raju Qatal (ra) himself entrusted the governorship of Gujarat to Syed Burhanuddin Qutb Alam (ra) and sent him to Gujarat for the propagation of Tabligh-e-Deen. Ahmed Shah Badshah welcomed them and gave them property in Bantwa to settle there. Qutb Alam founded a big monastery here. They opened the doors of their chain of blessings for people. After him, his worthy son Shah Alam (ra) continued this work by staying in Rasul Abad. Their academic ability and character led them to become followers of Islam through their writings, practical exercises, and revelations. He turned people into property through his influence. They raised people to a higher standard of conduct. After him, Shah Budha Sahib (ra) and Pyaran Sahib (ra) performed the service of the chain following in the light of their predecessors. Qazi Najmuddin, Abdul Taif Darul Malik, and Qazi Mahmud struggled to organize and promote the Suhrawardya series. The Suhrawardya dynasty was limited in its influence to Punjab and Sindh. It could not be practiced in other parts of India. But the fame of Sheikh Bahauddin Zakaria Multani (ra) and Makhdoom Jahanian Jahan Gasht (ra) was not limited to their regions; their spiritual fame crossed India's borders and spread to other Islamic countries.

How The Murid Should Behave Towards Their Shaykh:

Know this: It belongs to the murid's essential rules that they behave correctly towards their shaykh because the guarding of the ways of Suluk (behaviour) creates love in the heart. It so happens that the beauty of your spirit and the perfection of your intelligence can only be seen in the shape of the beauty of your way of behaviour. If you are always courteous towards your shaykh, then because of the love that is created, you'll win a place in the heart of your shaykh, and then the eye of the mercy of Allah will rest on you. Allah is always looking with the eye of mercy and care in the hearts of His friends. If the murid finds a fixed place in the heart of their shaykh, then the blessings of the always-lasting divine mercy will be hers/his. The acceptance by the shaykh will be the sign that he has no objection towards you and is the clear proof of your being accepted by Allah and His Messenger (ﷺ) and all the shaykhs who are the link pins between your shaykh and the Beloved Messenger of Allah.

You can only fulfill some of your duties towards your shaykh by showing good manners. You meet an essential duty by respecting religious scholars and shaykhs, your spiritual fathers. If you neglect these things, then this is nothing but negligence and disobedience.

The Ahadith says: "Who does not honour our great ones and who does not show mercy towards our 'little ones' and who does not acknowledge the right of our scholars, does not belong to us."

If you neglect the right of your shaykh, who, as a mediator, represents by his right the right of Allah, then you also fail in your duty towards Allah because "if you show neglect towards your lowest lord, then you will not reach your highest Lord." The shaykh, amid his companions who give them teachings, is like the Prophet amid his companions. When the shaykh calls you to the path of the imitation of the Messenger of Allah, then he is the representative of the Messenger of Allah: "The shaykh among his community is like the prophet (Messenger) in his community."

There are fifteen rules for the murids towards their shaykh present in my spirit. These are both universal and particular rules.

The first rule expresses the conviction that only your shaykh should care for your education, guidance, training, and teaching. If you should look towards someone else as being comparable to him or even more perfect than him, then your connection with your shaykh, based on love and inclination, is weak, and because of that, the words and the spiritual states of your shaykh will have little effect on you. The way to use which words get through to you and give you a connection with the states of your shaykh is love. If your love is more perfect, then your disposition will be open to being educated by your shaykh.

The second rule implies the fixed decision to persevere in obedience to your shaykh. You should know that the door of divine mercy will only open because of your constancy in obedience and service. Either give my life at his doorstep or reach my goal. A sign hereof is that you do not turn away when your shaykh says no to you or keeps you at a distance, because a shaykh often tests you as he scans your spiritual states.

Hazrat Abu 'Uthman-e-Hiri (ra) [d. 298/910-11; he has been of prime importance in the Tasawwuf of Khorasan] came to Nishapur obeying [his shaykh] Shah-e-Kermani (ra) [d. before 300/912-13; he was a murid of Hazrat Abu Turab an-Nakhshabi (ra)] to visit Hazrat Abu Hafs-e-Haddad (ra) [d. 270/883-4 or earlier; he was a malamatiyya. That is, he followed the path of blame. When he saw the light of his sanctity, his [Hazrat Abu Hafs ra] blessed look attracted him so that he [Hazrat Abu 'Uthman ra] became a prisoner in his net. When the time to return came, he asked Shah-e-Kermani (ra) if he could stay [with Hazrat Abu Hafs ra]. At that time, he was young. However, Hazrat Abu Hafs (ra) chased him away and said, "You are not allowed to sit in my company." He obeyed this decision and retreated,

walking towards the door until the shaykh could no longer see him. Hazrat Abu ‘Uthman (ra) then decided to dig a hole near his door, remain sitting in it, and not come out unless Hazrat Abu Hafs (ra) accepted him and called him. When Hazrat Abu Hafs (ra) saw his honest determination, he called him, made him one of his particular companions, married his daughter, and appointed him his successor. After the death of this shaykh, he sat for thirty years in his place.

The third rule implies that you submit to your shaykh's choices. As a murid, you should accept every decision of your shaykh dealing with your person or your possessions and obey every decision being submitted and contented. This is the only way to win the jewel of his attention and love. Only by this measuring rod can the quality of your sincerity be determined, according to the advice present in the following words

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ

وَيُسَلِّمُوا تَسْلِيمًا ( )

But no, by your Lord, they can have no Faith until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with complete submission. (65)

(Surah Al Nisa – 65)

“Yet by your Lord, they will never believe until they name you to judge what they are quarrelling over among themselves concerning whatever you have decided and will accept it wholeheartedly.”

Question: How do you know you can trust your shaykh (or your shaykh to be if you are not yet his murid)? As you know, many charlatans are only interested in your money or are eager to increase their power over others.

The fourth rule stipulates that you should not criticize [your shaykh]. The murid should never occupy themself, neither inwardly nor outwardly, with attacking the choices and decisions of their shaykh. Each time when something is unclear regarding the behavior of your shaykh, then you should think of the story of Moses (AS) and Khidr (as) [see Qur’an 18:60-82), wherein Moses (AS), despite being a Prophet, his excellent knowledge and his passionate devotion to Khidr (as), criticized several of the acts of Khidr (as). Still, he changed his ideas after hearing an explanation of their inner meanings. If your shaykh does something you cannot understand, then you should say that it is because of your limited understanding and knowledge and in no way does it have to do with the wrong behaviour of your shaykh. Thus, you will be free of the possibility that the relationship with your shaykh will suffer and that love may diminish. A murid of Hazrat Junayd Baghdadi (ra) asked him a question and then criticized his answer. Hazrat Junayd Baghdadi (ra) then said

وَإِن لَّمْ تُؤْمِنُوا لِي فَاعْتَزِلُونِ ( )

"But if you believe me not, then keep away from me and leave me alone." (21)

(Surah Al Dukhan – 21)

The fifth rule demands that you decline to make your own choices. The murid is not allowed to undertake anything – neither religious nor worldly, universal or particular – without finding out what the shaykh wants and chooses. You should not eat or drink, nor dress yourself, nor give presents, nor sleep, nor take, nor give, but with the permission of the shaykh. You should not perform any religious practices without the consent and the specification of your shaykh, like, for instance, fasting or taking food, voluntary devotional practices, or limiting yourself to those practices which are obligatory or the remembrance of Allah, the recitation of the Qur'an and being absorbed in something. It so happened one night that the messenger passed the house of Syedna Abu Bakr (Radii Allahu Ta'ala Anhu) and overheard him reciting the Qur'an in his nightly prayers with a low voice. Then he passed the house of 'Umar (Radii Allahu Ta'ala Anhu) and heard him recite the Qur'an in his nightly prayers in a loud voice. When the two of them came to the Messenger of Allah in the morning, he asked Abu Bakr (Radii Allahu Ta'ala Anhu) why he recited the Qur'an in his nightly prayers in a low voice. He answered: "I listen to the One with Whom I converse." He asked Syedna 'Umar (Radii Allahu Ta'ala Anhu) why he recited in a loud voice. He answered: "I drive away the Satan, and I awake the one who is sleeping." Then he ordered them not to recite in a soft voice nor in a loud one; they should follow a middle course.

Then the Quran was revealed:

قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَٰنَ ۖ أَيًّا مَّا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ

وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا (٠)

Say (O Muhammad ﷺ): "Invoke Allah or invoke the Most Gracious (Allah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your Salat (prayer) neither aloud nor in a low voice, but follow a way between. (110)

(Surah Bani Israel – 110)

This proves that you should not follow your insight when you have a spiritual guide. This is also true when it concerns a genuine understanding.

The sixth rule implies the observation of your shaykh's thoughts. The murid is not allowed to undertake anything that rejects the thoughts of one's shaykh. It would be best if you did not consider them of minor importance because you rely on the kindness, the perfect clemency, the friendliness, and the forgiveness of your

shaykh. What enters the consciousness of Shaykhs, whether due to rejection or acceptance, strongly influences the disciple.

The seventh rule demands that you ask your shaykh to explain your visions. The murid should depend on their shaykh to explain visions, whether they come in their sleep or during their wakefulness. It would be best if you did not independently decide that there is no harm in them. It is possible that such visions come about because of secret desires in your soul, but that you cannot see them as such and that they are judged to be harmless, which may not be the case. When you speak about it with your shaykh, and your shaykh, by his rich knowledge, gets acquainted with it, then you have the opinion of your shaykh to help you realize it practically when it is harmless. When it may mean an injury, then this has also become clear.

The eighth rule demands that you give an attentive ear to the words of your shaykh. The murid should wait and focus on everything that comes from the lips of their shaykh. He or she should see his tongue as a means of expression of the speech of Allah and be convinced that he (your shaykh) speaks using Allah, that his speech does not stem from his desire, and that they have reached the station of 'He is speaking by me.' You should see his heart as a boisterous sea, filled with all kinds of pearls of knowledge and precious gems of gnosis, a sea which now and then – because of the blowing of the winds of pre-eternal providence – may cast some of these pearls and precious stones on the shore of the tongue. You should, therefore, take care and be attentive so that you are not excluded from anything in the words of your shaykh, which may be helpful to you.

It would be best if you also tried harmonizing every word of your shaykh with your state. You should imagine that you are formulating a request for your well-being at the door of Allah with a receptive tongue, and in the measure of your receptivity, a speech coming from the unseen descends to you. When talking with your shaykh, you should avoid your ego; you should be far away from hypocrisy by showing your knowledge and gnosis and presenting yourself as beautiful and perfect. When you try to speak for yourself and wait for the opportunity to talk to yourself, you remove yourself from the position of a murid, and the ear of your heart will become deaf to the words of your shaykh. In their explanations of the reason,

The Qur'anic verse:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُقَدِّمُواْ بَيْنَ يَدَيِ ٱللَّهِ وَرَسُولِهِۦ ۖ وَٱتَّقُواْ ٱللَّهَ ۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ۝١ ( )

O you who believe! Make not (a decision) in advance before Allah and His Messenger (ﷺ), and fear Allah. Verily! Allah is All-Hearing, All-Knowing. (1)

(Surah Al Hujuraat – 1)

'O, believers! Do not press forward before Allah and His Messenger (ﷺ)…' has been revealed, some commentators have written: There have been people in the company of the Messenger of Allah (ﷺ) who – when someone asked him a question – developed the habit to give their own opinion, this until the Almighty using this verse from the Qur'an made it clear that this was wrong and forbidden.

The nineth rule demands that you should lower your voice. When you are together with your shaykh you should not speak with a loud voice, as it is not courteous. It is as if you put down the robe of dignity. In order to teach something, the following verse in the Qur'an has been revealed:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَرۡفَعُوٓاْ أَصۡوَٰتَكُمۡ فَوۡقَ صَوۡتِ ٱلنَّبِيِّ وَلَا تَجۡهَرُواْ لَهُۥ بِٱلۡقَوۡلِ كَجَهۡرِ بَعۡضِكُمۡ لِبَعۡضٍ

أَن تَحۡبَطَ أَعۡمَٰلُكُمۡ وَأَنتُمۡ لَا تَشۡعُرُونَ ()

O you who believe! Raise not your voices above the voice of the Prophet (ﷺ), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive not. (2)

(Surah Al Hujuraat – 2)

'O, believers! Do not raise your voices above the prophet's (ﷺ) voice!' Thereafter their words were difficult to understand as they were lowering their voices too much. That is why the following verse from the Qur'an has been revealed:

إِنَّ ٱلَّذِينَ يَغُضُّونَ أَصۡوَٰتَهُمۡ عِندَ رَسُولِ ٱللَّهِ أُوْلَٰٓئِكَ ٱلَّذِينَ ٱمۡتَحَنَ ٱللَّهُ قُلُوبَهُمۡ لِلتَّقۡوَىٰ ۚ

لَهُم مَّغۡفِرَةٌ وَأَجۡرٌ عَظِيمٌ ( )

Verily, those who lower their voices in the presence of Allah's Messenger (ﷺ) are the ones whose hearts Allah has tested for purity. For them, it is forgiveness and a great reward. (3)

(Surah Al Hujuraat – 3)

'Those who lower their voices in the presence of the messenger of Allah are those whose hearts Allah has tested for reverence.'

The tenth rule implies that you do not show negligence in your behavior. A too-free behavior in contact with your shaykh is not allowed, either in words or deeds, because if you just let it all go, the veil of modesty and the dress of worthy behavior is removed, and the flow of mercy is interrupted. You should use respectful terms when addressing him: 'Sir!' or 'O, my Shaykh!'

The companions of the prophet (ﷺ) – in the beginning – did not use respectful terms when using his name. They said: 'Mohammad!' and 'Ahmad!' until this was disallowed in the word of Allah (see Qur'an 49:2) that was sent down:

And do not be loud in speaking to him, as you speak loudly to one another, lest your works come to grieve while you are unaware.

After that, they addressed him using 'Messenger of Allah!' or 'Prophet of Allah!'.

Representatives of the Banu Tamim, to get him out, shouted out in front of the inner apartments of the Prophet: 'Muhammad! Come out to us!'

Then these elevated words were revealed:

إِنَّ ٱلَّذِينَ يُنَادُونَكَ مِن وَرَآءِ ٱلْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ( ) وَلَوْ أَنَّهُمْ صَبَرُوا۟ حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ( )

Verily, those who call you from behind the dwellings, most of them have no sense. (4) If they had patience till you could come out to them, it would have been better for them. And Allah is Oft-Forgiving, Most Merciful. (5)

(Surah Al Hujuraat; 4 – 5)

Most of those who shout out to you from without the inner apartments do not understand. Had they waited for you to meet them, it would have been better for them.

Just as you should not be too free in your speech to your shaykh, you should see it as your duty to honour and respect him in your acts. That is why, when you are in the company of your shaykh, you should roll out your praying carpet only during ritual prayers. It would be best if you refrained from laughing as well.

The eleventh rule implies that you should recognize the right moment to speak. If the murid would like to discuss important religious or worldly things, then you should first ascertain whether the shaykh is willing to use his own time in such a way and is ready to listen to you. You should not be in a hurry to talk to your shaykh. Concentrate on the Almighty and ask Him for His grace and help coming from His divine glory so that you may not make any mistakes regarding the proper rules of behaviour.

It is also proper, when coming thus near to Allah, to give something away in charity. This is just like the companions of the messenger of Allah (ﷺ) had to do if they wanted to speak with him, as is said by Allah in Qur'an 58: 12 thus:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نَٰجَيْتُمُ ٱلرَّسُولَ فَقَدِّمُوا۟ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَةً ۚ ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ ۚ فَإِن لَّمْ تَجِدُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ( )

O you who believe! When you (want to) consult the Messenger (Muhammad ﷺ) in private, spend something on charity before your consultation. That will be better and purer for you. But if you do not find (the means for it), Allah indeed is Oft-Forgiving, Most Merciful. (12)

(Surah Al Mujadelah – 12)

Hazrat Ibn 'Abbas (RA) was a critical scholar in the first generation of Muslims. He has said: 'The actual cause for the revelation of this verse of the Qur'an was that the people in their contact with the messenger of Allah (ﷺ) asked him too many importune questions and thus wearied him. That is why these words have been revealed. Therefore, it is possible to see who is a friend and a hypocrite. It is said that Syedna 'Ali (RA) was the only one to practice what was said in this verse. He always gave a dinar, and after that, he spoke with the Messenger of Allah (ﷺ). It is said that Hazrat Ali (RA) has claimed the following: 'In the book of Allah, there is a verse, and no one has acted on it before me, and no one will act on it after me. '

The twelfth rule implies that you should guard the boundaries of your spiritual station. When asking the shaykh questions, the murid should preserve the limits of their station. It would be best to only ask for an explanation when something concerning your spiritual state is hidden. Do not ask questions about other things, which is also true regarding things unrelated to your station or state. So please do not speak about these things, as it is not helpful and may even be harmful. Ask about what is necessary for your spiritual state. The word which knows no beginning gave, while forbidding extra questions, the following advice:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَسْـَٔلُواْ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِن تَسْـَٔلُواْ عَنْهَا حِينَ يُنَزَّلُ ٱلْقُرْءَانُ

تُبْدَ لَكُمْ عَفَا ٱللَّهُ عَنْهَا ۗ وَٱللَّهُ غَفُورٌ حَلِيمٌ ۝١٠١

O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'an is being revealed, they will be made plain to you. Allah has forgiven that, and Allah is Oft-Forgiving, Most Forbearing. (101)

(Surah Al Maidah – 101)

The profitable word is that which you utter to the degree of the understanding of the hearer. The excellent question corresponds with the station of the hearer (of the response).

The thirteenth rule implies that you keep silent about the secrets of your shaykh. The shaykh conceals supernatural powers, visions, and other things; you should not ask for permission to divulge them. Because in covering it, your shaykh has seen a religious or worldly advantage, and you are not always able to be aware thereof. In exposing the same damage may be caused.

This rule also implies that the secrets of the murid, which are known by the shaykh, belong to the secrets of the shaykh. The following lines describe his situation:

There are many sincere and noble people,
Whose secrets I conceal from others,
As I hide them all in myself.
In every heart, there is an unrestricted corner,

A realm for intimate conversations,
And their revealing is not desirable.

The fourteenth rule implies that you should reveal your secrets to your shaykh. The murid cannot hide their secrets from the shaykh. Every gift of grace and every other gift, as has been willed to be yours by Allah, should be shown in clear language or explanations to the shaykh so that he can be the judge thereof.

It is like this: when in your consciousness, a personal secret remains hidden, then in your inner being, a knot may form, making it impossible to receive advice and help from the shaykh. When you present it to your shaykh, the knot opens, removing the impediment.

The fifteenth rule implies that what you tell about your shaykh (or when you tell something that comes from it) should be compatible with understanding the one you tell it to. Do not pass on those unclear or very subtle things, as the one who listens to you cannot understand the same. A speech from which the listener cannot derive what the one who has been speaking meant is useless and can be harmful. The one listening could form a wrong opinion about your shaykh.

When the disciple observes all these rules, the acquisition of the lights of the divine mercy and the descent of Allah's boundless blessing – towards which you aimed – will be revealed in your outward and inner being, and you will take your place in the inner circle. Please note that the aim of the rules above is only to realize the proper behaviour so that teaching and learning can occur. Every Sufi order and every shaykh modifies the above according to the place, the time, and the people concerned.

This concludes the translation of the 15 rules from Mahmud-e-Qishani (ra) in his 'Lamp of Guidance and the Key to What is Sufficient.'

From **The Book of Radiance**, by Imam Shahabuddin Suhrawardy (ra), trans. Hossein Ziai. Mazda Publishers, California: 1998.

Prophecy, Miracles, Miraculous Powers, Dreams, and Similar Phenomena:

There are several conditions for the prophet [Lawgiver]. He must be appointed apostle by the High Heavens, a condition specific to prophets. Other great divinely informed souls may possess the remaining conditions, such as extraordinary acts, prophetic visions, or the ability to learn truths without a teacher. Also, some Auliya Allah and lofty humans may be divinely informed. Every prophet doesn't need to possess truths of the highest nature [to an extent more than anyone else] because many of the learned people and scholars of their [Muslim] nation, such as Abu Bakr, 'Umar, 'Uthman, 'Ali, Hudaifa, Hasan al-Basri, Dau'll-Nun al-Misri, Sahel Tastari, Bayezid, Ibrahim ibn Adham, Junayd, and Shibli (may Allah's paradise be bestowed upon them all) and others, are more learned in the sciences than the Israelite prophets. Moses's (AS) need for Khidr (upon whom be peace) indicates this situation: perhaps a prophet, as Lawgiver, may need enlightened scholars. Also, the story of how David (AS) employed Luqman's (as) aid is famous. While what I have said is not clear proof, demonstration does not bar it.

Dreams occur when the animal soul is suppressed away from the outer senses, affecting the inner ones. And whoever continually meditates upon the heavens and abstains from pleasures, including food–save in amounts that are needed for survival–and prays at night holding vigils and reads much of divine revelation and frees the mind through thinking good thoughts and, at times, puts the soul to the test and carries inward conversations with Allah in the High Heavens and praises Him, then "lights" like dazzling flashes of lightning shall be cast upon him. He shall then [experience such things] without interruption so the lights will appear to him even in times other than when meditating. He may also behold pleasant shapes. A tremendous, dazzling flash may beckon the soul to the unseen realm. Luminosity more radiant than the sun's light shall fall upon the senses communis, thus causing one to experience pleasure. This light becomes internalized by the enlightened sages so that, whenever they will it, they shall see it and, therefore, be guided by it to ascend to the realm of light and so come to reside in pure circumstances. These dazzling lights and thunder are not the same as scientific knowledge nor mental images; instead, they are rays of divine light. Incorporeal lights appear from the Heavenly realm. The lights of the Necessary Being and the Intellects are without limits in their degree of luminosity. The enlightened souls shall behold them in the hereafter even more clearly, as what the eye sees, more luminous than any corporeal light. The light of separate entities is not in addition to their quiddities; instead, they are abstract, celestial lights, just as the luminous sage philosophers have testified based on their visions.

The thought of the spiritual worlds sheds light on the soul, but the thought of the terrestrial worlds casts darkness". -Hazrat 'Uthman (RA)

What Others Said! Shaykh Ibn al 'Arabi (ra), the Great Sufi thinker and philosopher, once in Baghdad had a meeting with Shaykh Shahabuddin 'Umar al-Suhrawardy (ra), author of the *Awarif al-Ma'arif*. They bowed their heads for an hour without speaking to each other and then parted. When Ibn 'Arabi (ra) was asked his opinion of al-Suhrawardy (ra), he said, "He is imbued from head to foot with the norm of the Prophet (ﷺ)". When asked for his opinion of Ibn 'Arabi (ra), al-Suhrawardy (ra) said, "He is an ocean of divine truths."

Imam al-Dhahabi (ra) – a Suhrawardy and Akbari Sufi:

He said: "Our Shaykh the ascetic Muhaddith Diya' al-Din `Isa ibn Yahya al-Ansari (ra) vested me with the Sufi cloak in Cairo, saying, 'Shaykh Shihab al-Din al-Suhrawardy (ra) vested me with it in Makkah from his uncle Abu al-Najib (ra).'" Siyar Allam al-Nabla'.

In his chapter on "the Imam, the Muhaddith, the Exemplar, the Shaykh of the Sufia," Abu al-Qasim al-Nasr Abadi (ra), al-Dhahabi (ra) established as authentic the chain of transmission of the Sufi cloak from al-Quashari (ra), from Abu `Ali al-Daqaq (ra), from al-Nasr Abadi (ra), from Abu Bakr al-Shibli (ra), from al-Junayd (ra), from al-Sari al-Suqti (ra), from Maruf al-Karkhi (ra).

Al-Dhahabi (ra) mentions his Shaykh Ahmad ibn Ishaq ibn Muhammad al-Misri al-Abarquhi (ra), one of those he says transmitted the Suhrawardy Sufi path. Al-Dhahabi venerated him and related from him in Mujam al-Shaykh al-Kabir (1:37) that he said in his last illness while he was in Makkah: "I will die in this illness because the Prophet (ﷺ) promised me that I would die in Makkah."

Al-Dhahabi (ra) also received the Sufi cloak of Shaykh Muhyi al-Din Ibn `Arabi (ra) and the transmission of all his works, as we mention below, in the section on Ibn Hajar (RA), even if he did not spare him his criticism.

Al-Dhahabi (ra) said in *al-Muqiza* (p. 88-90):

"The critic of a genuine Sufia Karam becomes a target of the hadith: 'Whosoever shows enmity to a single one of My Friends, I have declared war on him.' While one that abandons all condemnation for what is wrong in what he hears from some of them abandons the commanding of good and the forbidding of evil."

Suhrawardya Order of conduct (ترتیبِ سلوک سہروردیہ)

Set a place for dhikr; sit first, recite Taubah, Surah al-Fatiha, Istighfar, and the word of Shahadat, then start dhikr.

- لاَ: Lift to the navel
- اِلٰہَ Bring Allah on the right shoulder
- اِلاَّ اللّٰہُ: Hit the heart

Once per breath, sound neither too high nor too low. Once it is done correctly and the breath remains, increase the number of dhikrs in odd numbers, i.e., three, five, seven, or nine. But the aim should not be to increase the number; the meaning should remain unimportant, and the longer the "مد" Madd is, the better because it "لاَ" negates all the masa. Increase the number of dhikrs until persistence in dhikr comes. After that, stay meditative for some time and wait for Faiz Rabbani.

The first condition (کیفیتِ اول)

When he appears in Latifa with the blessings of Zikr while doing the first practice, the seeker should see his bad habits, which are found in excess. For example, if there is a lot of conflict, anger, and rage in someone's mood, their instinct will appear as a lion or a wolf. If the disease of greed is more, then the form of a dog will appear. If it is a habit to hurt and hurt everyone at will, snakes will become the images of scorpions. These forms are different forms of Nafs Amara. And this dhikr is Jihad with the same soul. Therefore, think about each habit in the same way and do it in practice. By rejecting this habit or form of ``اِلاَّ اللّٰہُ, give place to Allah's Light and Allah's power in the heart with اِلاَّ اللّٰہُ

Condition II (کیفیت دوم)

When all those forms and forms are gradually removed, and the mirror of the heart will see its image, the heart will be in a state of sorrow for troubles and sins and the most substantial regret for disobedience. There will be a state of mourning in the heart. At this point, take care to follow the Sunnah in all circumstances. Strengthen

the heart with an abundance of Istighfar and Nawafil. When the heart becomes clear and transparent, the mirror of its image will be well fixed in the heart and reflect itself in other mirrors.

The third condition (کیفیتِ سوم)

Now, the particle towards which one looks is the mirror of the seeker's image, the appearance of the same in every object, and the same will be seen hidden in every light. But this is a difficult path and requires considerable caution. At this point, there is a danger of neglect and laziness from the original destination, and Satan is sitting ready to mislead many people due to carelessness at this point. A simple way to combat this is to skip the "نفی اثبات" negative affirmations and only mention the "اثبات" affirmatives.

Exercise 2: Remember Allah "اَلاَّ اللّٰہ" as many times as possible in one breath, meditate for a while at the end of each breath until the same images are felt in the heart of the seeker, and a state of satisfaction and peace is created in the soul. Feel the state of "نفسِ مطمئنہ" self-satisfaction and be humble in obedience and worship.

Exercise 3: Now, only remember **Allah** and strike the heart so that the image that appeared in the heart disappears and the light remains. This is a unique image of the human soul; mentioning the Name of Allah cleanses it of all impurities.

Special status (کیفیتِ خاص)

The human soul is now cleansed from all impurities, and human remembrance ceases. Zakir and Zikr reach the position of "ھو" 'Being.' Here, the soul observes the holiness of the Lord. It isn't easy to express this situation in words. This is the condition that cannot be mentioned in the place; it can only be said that it is in the Light of Allah, remaining with the survival of mortals and this

ذاتِ حیّ و قیوم, and it is with the close ones.

رَزَقَنَا اللّٰہُ تَعَالٰی وَ جَمِیْعَ الْمُؤْمِنِیْنَ۔ اٰمِیْن ثُمَّ اٰمِیْن

Allah Almighty and all the believers bless us. Amen
(Kitab al-Tasawwuf, Lataef Al-Maarif: p. 81-85)

Chapter Six

The position of Auliya and their divine blessing

Whenever you meet such gentlemen (Auliya Allah), you should be happy to understand the grace and attention of Allah, that Allah has made you meet the shining stars of His creation and bestowed his love. These people are a reality. Those who sit near them, in return, remove their bad luck and evil. These men have been cleansed from the sins of the Nafs. Pride and self-conceit have come out of them. These become very subtle moods. They get possession of their bodies.

In them, the attributes of the country begin to appear; their human habits disappear, and strange habits appear due to purification and cleanliness. From these observations, the conquest of the terrestrial universe becomes a rule. Their existence is invisible; the veils are obstructed before the beholder perceives them. Wali calls you, but you can't see him. Now, he becomes the king of conquest; sometimes, he walks on water, sometimes, flies in the wind, and sometimes, disappears. In general terms, he becomes a monster who can assume different shapes and forms, like a spiritualist. This is where Hazrat Khidr (peace be upon him) appears in front of people in different ways after arriving. (Jama Kamalat-e-Auliya)

Methods of Kashf (discovery)

There are one hundred and twenty-four thousand styles of Kashf-e-Sahih. This is the number of prophets (AS). All the styles that come from the Auliya Karam are continuations of the miracles of Khatam-ul-Nabiyen Syed Al-Mursaleen ﷺ.

Karamat (Dignity)

If a pious person exhibits such rare and surprising, unusual things not usually found as an everyday habit, it is called "Karamat." If this kind of thing appears to the Prophets (AS) before prophethood, it is called "ارهاص," and if it seems after prophethood, it is called معجزہ "miracle." If this kind of thing comes out from an ordinary believer, then it is called "معونت," and if it is revealed from an unbeliever, it is called " استدراج. " Bad habits can also appear from unbelievers and bad people.

import (استدراج)

Allah Almighty said!

سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ( )

We shall punish them gradually from directions they do not perceive.
(Surah Al-Qalam, 44)

The meaning of استدراج is that Allah Almighty gives the servant everything in the world that causes him to go astray and increase in ignorance. These things increase the distance between him and Allah Ta'ala.

If practiced repeatedly, an art or skill becomes a master's. In this work, he gets pleasure again. Pursuing this pleasure makes him more worldly. Then this gradient causes interest between individuals. Thus, he gets immersed in worldly pleasures. The more he moves towards the world, the more he moves away from Allah. Then, there comes a time when he begins to understand everything about Him and is wholly deprived of the closeness of Allah. The Karamat of Auliya Karam is proof of the truthfulness of this prophet (AS). A Wali Allah does not attribute his glory to himself.

Imam Quashari (ra) says that if no Karamat has been manifested in the world from a Wali Allah, his Wilayat is unaffected, but it doesn't matter.

Types of miracles

Sensory Karamat: (حسی کرامت)

This is the Karamat in which external and temporal contrary habitual affairs appear, which every extraordinary and ordinary person can see and feel, for example, the burning of fire and the coming of unseasonal fruit.

Spiritual Karamat: (معنوی کرامت)

It includes those matters that are against the Sensory Karamat. For example, steadfastness in religion and Shariah, monotheism and following the Sunnah, popularity among the servants of Allah Ta'ala, remembrance of sound, etc. Allama Tajuddin Subaki (ra) says in his book "Tabqat" that the number of miracles

revealed by the Wali-Allah is more than a hundred. But the following has emerged more.

1. Resurrection of the dead.
2. Communicating with the dead.
3. A river is divided, dried up, or overflowed.
4. Changing the shape of objects.
5. The contraction and expansion of the earth for the Wali-Allah.
6. Speaking of the living beings and animals.
7. Subjugation of beasts and animals.
8. Healing the sick.
9. Time contraction and expansion.
10. Immediate acceptance of prayers (Duaa).
11. Gaining power over silence and speech.
12. Attract people's hearts to himself.
13. Tell something unseen.
14. Survive without eating anything.
15. Overeating without harm.
16. Dispositions in the system of the universe.
17. Stay safe from forbidden foods.
18. Seeing a distant object without means.
19. Their terror is overshadowed.
20. Appearing in different forms.
21. Escape from the evil of enemies.
22. See the treasures of the earth.
23. Difficulties become more accessible for them.
24. Do not affect the lethality.

(Jamal-e-Auliya, Karamat-e-Sahabah)

Alum-e-Anfas (عالم الانفاس)

Hazrat Sheikh Akbar Muhyiddin ibn Arabi (ra) says! The common name of all Auliya in the Wilayat method is "Alum al-Anfas". There are many classes of these gentlemen, and they are known in different ways. All these classes and references are found as a whole, and many holy beings get what Allah wants from these classes and conditions. Each class of these people has a particular title. Then, some gentlemen are in a specific number in each period, and others are those whose number is not fixed; it may increase or decrease. We mention the numbered companions and the unspecified companions with their respective titles.

Auliya Karam and their types

أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ( )

No doubt! Verily, the Auliya' of Allah [i.e., those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all sorts of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve,

(Surat Yunus: 62)

Hazrat Ayyad bin Ghanem (ra) narrates that the Messenger of Allah ﷺ said! The best people of my Ummah are those who rejoice at the widening of the mercy of their Lord and weep in fear of the punishment of their Lord. They remember their Lord in the morning and the evening. They call upon him with their tongues in a state of hope and fear. Extend their hands before Him and ask him in a low and loud voice. They long to meet Him with their hearts. Their burden is light on people but heavy on their souls.

They walk barefoot, like ants on the ground, with humility. With means, we get nearness to Allah Ta'ala. Worn clothes adorn. Follow the truth. They are reciting the Quran. They offer sacrifices at the altar. Witness angels and guardian angels are appointed over them by Allah. The blessings of Allah are evident in them. Those people get to know the servants from the light of the dawn and think about the world. Their bodies are on the earth, but their eyes are on the sky. Their feet are on the planet, and their hearts are in the heavens. Their pure souls are on the earth, and their hearts are on the throne. Their souls are in this world, and their minds think of the hereafter. So, for them, it is what they want. Their graves are in the world, but their places are with Allah.

Then he recited this verse!

ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ( )

This is for him who fears standing before Me (on the Day of Resurrection or My Punishment) and also fears My threat."
(Surah Ibrahim: 14)

Hazrat Imam Ahmad bin Hanbal (ra) says that those people do not delay the payment of their rights by waiting for today and tomorrow, and they perform their duties without any deficiency.
(Holiya Al-Auliya and Tabqat Al-Asfia Vol. 1 p. 30)

It is narrated on the authority of Shareeh bin Ubayd (ra) that the mention of the people of Syria came before Hazrat Ali (RA). Someone said, O Amirul Momineen! Curse them. He (RA) said! No. I heard from the Messenger of Allah (ﷺ) that he told Abdal, who is a type of Wali-Allah, to live in Syria, and there are forty men. When a person dies among them, Allah replaces him with another person. By their blessings, it rains, and by their blessings, the enemy is conquered, and by their blessings, the (worldly) punishment is removed from the people of Syria.

(Narrated by Ahmed bin Hanbal "ra")

Among the creatures are three hundred special servants of Allah whose hearts are like the heart of Hazrat Adam (AS). There are forty such servants whose hearts are like the heart of Hazrat Musa (AS). There are seven chosen servants whose hearts are like Hazrat Ibrahim (AS). There are five attributes whose hearts are like that of Hazrat Jibreel (as), and there are three attributes of Wali-Allah whose hearts are like the hearts of Hazrat Michael (as), and there is a special servant of Allah whose heart is Hazrat Israfel (as). It is like peace.

When one person dies, Allah Almighty replaces him with one of the three. When one of the three fails, one of the five replaces him. And when there is a gap of five, it is replaced by seven. And when one of the seven passes away, the gap is filled out of the forty. And when one of the forty dies, one of the three hundred takes his place. And when one of the three hundred dies, one of the ordinary Muslims is born in his place. Therefore, thanks to these special servants of Allah, Allah gives life and death to the people of the earth, and it rains because of them. Through them, plants grow, and troubles end.

(Holiya Al-Auliya and Tabqat Al-Asfia Vol. 1, p.23)

The words Abdal, Iqtab, Awtad, Ghous, etc., are found in Maktobat and Malfuzat Sufia, and mention of their attributes, blessings, and dispossessions is also seen.

The sages have described twelve types of them, which are as follows.

Abdal (ابدال)

Abdals are forty. Twenty-two or twelve live in Syria, and eighteen or twenty-eight in Iraq. These people are protected from extremes and excesses by steadfastness and moderation and are freed from worries and dangers. Some said that these are seven, the protection of the seven continents is entrusted to them, and these seven abdals get help from the Prophets (AS) whose noble souls are in the sky, and then through these abdals, this help comes on the seven days of the week. Each change is associated with a specific day of the week. Among them, the first one follows the footsteps of Hazrat Ibrahim Khalil (AS), the second follows the footsteps of Hazrat Musa Kalimullah (AS), the third follows the footsteps of Hazrat Haroon (AS), the fourth follows the footsteps of Hazrat Idris (AS), the fifth follows the footsteps of Hazrat Yusuf (AS) and the sixth follows the footsteps of Hazrat Jesus (AS) and the seventh follows the footsteps of Hazrat Adam (AS). Apart from this, they know the issues and mysteries related to the planets and the entry into the various destinations of their movements.

It is written in 'Holiya-tul-Auliya" that their number can be up to five hundred but never less than forty. They are called "*Abdal*" because when one of them travels from one nation to another and from one place to another, he becomes a deputy of himself in his place so that the onlookers can not distinguish between them.

Undoubtedly, it is not him; he is someone else; it is a distinguishing sign of change. The Abdal takes place in the heart of Hazrat Ibrahim (AS). They have eight attributes: outwardness, silence, awareness, hunger, solitude, inward abstraction, isolation, pluralism, and monotheism. One of them is their Imam, whom they call their *Qutb*.

Hazrat Abdullah Al-Bari (ra) says I asked Hazrat Dhul-Nun Misri (ra)! Tell me the attributes of Abdal. He said that you have asked me about thick darkness.

He spoke! Listen! These people remember Allah Almighty with their hearts. Knowing the greatness and magnificence of the Lord, they are His authority over the creation of Allah Ta'ala. Allah Ta'ala has illumined them with His love. The sciences of guidance have been raised for them. He has placed them in the position of brave men to help themselves. He has given them patience and strength to avoid their disobedience. They have purified their bodies with their meditators. Sound is done to those who behave well. He has clothed them with the threads woven by his love. The crowns of his pleasure have shone on their heads. There are hidden treasures in their hearts. That is why they are connected to Allah and eager to meet him. The axis of their grief and sorrow is the person of Allah Almighty. Their eyes see him through the veils.

Allah Ta'ala has made them stand in this place because of His closeness, from where they observe the Lord. Allah made them sit on doctors' chairs for the people of knowledge and spoke! If any of my faqirs come to you sick, treat them. If a patient of mine comes, treat him. If someone afraid of me comes, give him hope from me. If a fearless person comes, scare him away from me. If someone wants to join me, congratulate him and keep him company. If a person who has strayed from me comes, return him to me. If anyone too cowardly to fight comes my way, encourage him with courage and bravery. If anyone is disappointed by My grace, remind him of My promises. If someone comes hoping for my favour, give him good news. If you come with good hopes from me, then tie it. If someone who loves me comes, respect him. If someone comes to honour me, you should honour him as well. If someone comes seeking my path, guide him. If someone makes a mistake, advise him. If someone puts a burden on you, help him. Whoever neglects my duties and rights, let him go away. Take notice of what disappears from you. If an evildoer comes after kindness, then punish and warn him. If one of my friends falls ill, visit him. If someone is suffering from grief, give him good news. If a helpless person asks you for shelter, give it to him. (Holiya Al-Auliya and Tabqat Al-Asfia Vol. 1 p. 26)

Why is Abdal called Abdal?

They are called abdals because they appoint their permanent position upon leaving a place. If this change is due to practicality and proximity, then a person who is exactly like him is nominated in his place. He deliberately leaves his place. Abdal has the power to change. If Allah has determined the Abdal in a place and the original Abdal is unaware of it, he is not included in the Abdal. This happens often. Hazrat Abu Talib Makki (ra) says that Abdal gets this position from four things: hunger, awareness, silence, and loneliness.

Abrar (ابرار)

Often, Abdal is also called Abrar. Some have said that their number is seventeen.

Akhyar (اخیار)

There are five hundred or seven hundred Akhyar (Wali-Allah), and they are not defined in one place. They are tourists. Their name is Hussain.

Qutb (قطب)

In the Arabic dictionary, Qutb refers to the peg of the mill on which the mill rotates. If it is not there, the mill cannot run. In the same way, the system of knowledge cannot function without a Qutb. Because of the Qutb, the circle of existence of the world remains stable and protected, and the blessings and appearance of good deeds in the world are associated with his footsteps. A Qutb is not a Qutb until it gathers the characteristics of all the Auliya Karam mentioned under different categories. This position is Wahbi, and it does not have an apparent inheritance, but it is Allah, the Exalted. He wants to grant this position.

Such a person is called Qutb, on whom one of the positions was drawn and who created his position in his period. Some of these nobles combine the outward command and the outward caliphate with the inward caliphate. Such people include Syedna Abu Bakr Siddique (RA), Syedna Farooq Azam (RA), Syedna Usman Ghani (RA), Syedna Ali Al Murtaza (RA), Syedna Imam Hasan (RA), Hazrat Muawiya Bin Yazid (ra), Hazrat Umar Bin Abdul Aziz (ra) and Moutawakel Abbasi (ra). Some gentlemen only get the inner caliphate and do not get the outer order. Among them are Ahmed bin Haroon Rashid Sabti (ra), Bayazid Bastami (ra), etc. Most of the Qutbs are without apparent order.
(Jama Kamalat-e-Auliya)

Types of Qutb

There are many types of Qutbs: For example, Qutb al-Qutab, Qutb al-Wahdat, Qutb Alum, Qutb Akbar, Qutb al-Arshad, Qutb al-Abdal, Qutb al-Madar, and Qutb Iqleem. Some scholars have quoted the existence of twelve Qutbs. His name is Abdullah in the Unseen World. He has two ministers who are called Imameen. The name of Wazir Yameen is Abdul Malik, and the name of Wazir Yaseer is Abdul Rab.

One scholar is focused on observing the Alum-e-Malakout, and the other is limited to the Alum-e-Melk. Seven Qutbs live on seven continents; they are called Qutb Iqleem, and five live in Yemen; they are called Qutb Wilayat. This number is of fixed and indefinite Qutbs; every city and every village has a Qutb. (Allah knows best)

Every village and settlement has a Qutb, whether the people of that area are Muslim or non-Muslim. Qutbs live in different forms to hide themselves from people's eyes, so recognizing them is impossible for everyone. Only the people of sight recognize them.

Qutb-e-Bald and Qutb-e-Alum (قطبِ بلد و قطبِ عالم)

The circle of a Qutb is limited to the city only. One's scope of a Qutb is up to one country. One's scope of Qutb is limited to the earth. They have the honorary power to exist in the system of the universe running; he is called Qutb Alum. Hazrat Nuh (AS) held the position of prophethood and this position. Because of Hazrat Nuh (AS), the system of the universe was disrupted. Despite the preaching of Hazrat Nuh (AS) for nine and a half hundred years, a few people accepted Islam, so he resigned from the post of rulership.

Qutb Alum is one. It is also called Qutb Akbar, Qutb al-Arshad, Qutb al-Iqtab and Qutb al-Madar. His name is Abdullah in the Unseen World. He has two ministers called Imameen. Wazir Yameen (right) is Abdul Malik. It resides on the right hand of the Qutb, and its gaze is Alum-e-Malakout. Its rank is higher than his other companion. He is the one who takes over the caliphate of Qutb (upon his departure, he becomes Qutb), and the second minister, Yaseer (left), is named Abd al-Rab who lives on the left hand of Qutb and looks after Alum-e-Melk. Their external characteristics are asceticism, abstinence, enjoining favor, and forbidding evil. Their internal characteristics are truthfulness, sincerity, modesty, and meditation, and from this image, Allah Almighty protects the knowledge of the unseen and the knowledge of feelings.

Qutb-e-Abdal and Qutb-e-Irshad (قطبِ ابدال اور قطبِ ارشاد)

Qutb Abdal is the medium for the arrival of blessings related to the world's existence and survival. Qutb Irshad is the means of attaining those blessings associated with the guidance of the world. Therefore, creation, sustenance, getting rid of calamities and diseases, and health and well-being are related to the blessings specific to Qutb Abdal. Faith and guidance, the success of good deeds, and repentance from evil deeds are the results of the grace of Qutb Irshad.

Qutb Abdal is always busy with his work; the world is never devoid of Abdal because his work is related to the world. If one Qutb dies, another is immediately set in his place. But Qutb Irshad does not need to be there always. After attaining the status of Wilayat, their perfection is according to their responsibilities.

Among Qutb Irshad (Fard-Akmal) is at the feet of Khatam Al-Anbiya Hazrat Muhammad Mustafa (ﷺ). The perfection of this person is subject to the Prophet

(ﷺ). Rasulullah ﷺ was the Qutb Irshad of his time. Hazrat Owais Qarni (ra) was the Qutb Abdal of his time. (Fazl-e-Karim by Qazi Alum-ud-din)

Qutb-ul-Irshad occurs in every era, but a Qutb-e-Irshad who has the status of "Fard-Akmal" also comes after centuries. There have been only a few people in this position in this Ummah. As it is said about Ghous-ul-Saqlain Hazrat Syedna Shaikh Abdul Qadir Jilani (ra), he was Qutb-ul-Irshad and a comprehensive perfection of "Fard." When Imam Rabbani Hazrat Mujaddid Alf Al-Sani (ra) reached the position of Fard, the spiritual disposition of Hazrat Sheikh Abdul Qadir Jilani (ra) was included in the attainment of Fard. Thus, the Mujaddid is sent every hundred years, but Hazrat Mujaddid Alf Al-Sani (ra) is sent for a thousand years, just as in the previous nations. The Prophet continued to come in every era, but the Rasool of Allah (AS) continued to appear after centuries.

Qutb Abdal is the medium for the arrival of blessings related to the world's existence and survival. Therefore, birth, provision of sustenance, removal of suffering, removal of diseases, health, and well-being are related to the specific benefits of Qutb Abdal. Worldly and spiritual affairs are under his control.

Qutb Al-Alamin (قطب العالمین)

He is the Qutb of the world; the universe of fourteen classes continues to be blessed by his blessings. It is called Qutb al-Alamin. As the Rab-ul-Alamin, Rehmat-ul-Alamin, so is the Qutb-ul-Alamin.

Hazrat Imam Rabbani Mujaddid Alf Al-Sani (Quds-Sara) says that according to Sheikh Muhyiddin Ibn Al-Arabi (ra), Ghous is the Qutb-e-Madar. According to him, the position of Ghous is not separate from the Qutbiyat, and some people believe that Ghous is apart from the Qutb-e-Madar; instead, he is a supporter of it (Qutb-Madar). Qutb Madar seeks his help in some matters and is also involved in appointing the post of Abdal Qutb, also called Qutb Al-Iqtab, by his Awan and Ansar. Because the Awan and Ansar of the Qutb-ul-Iqtab are the rulers of the Qutb (Hukmi), it was written in "Fatuhat Makkiyah."

(مَا مِنْ قَرْيَةٍ مُؤْمِنَةٍ كَانَتْ اَوْ كَافِرَةٍ اِلَّا وَ فِيْهَا قُطْبٌ)

There is a Qutb in every village and settlement, whether Muslim or non-Muslim.

(For more details, see the letters of Imam Rabbani (ra), Book 1, Letter 256)

It should be kept in mind that the real doer is Allah Ta'ala. Auliya Karams and Qutb-e-Azzam are given this position only to honour them so that they are considered and known as respectable and worthy of respect in the eyes of creation.

Shaykh Muhyiddin Ibn Arabi (ra) says that Qutb, from whom all the Prophets and Rasul Azzam and Iqtab have been continuously receiving blessings since the time of the creation of humankind, is the Holy Prophet Syedna Muhammad Mustafa (ﷺ). The spirit of Salat and Salam is on Ruh-e-Tayyaba.

Qutb al-Irshad and Qutb al-Takwin (قطب الارشاد و قطب التکوین)

There are two types of these Qutbs. One is those who are related to the service of instruction and guidance and the reformation of the hearts and training of the people; the souls and education are for closeness to Allah and accepted by Allah. They are called Qutb Irshad. And those gentlemen are the real vice-regents of the Prophets (AS). Light and blessings come into people's hearts because of them. The condition for enjoying blessings depends on belief in them. Their method is prophecy.

Others are those whose service is related to reforming livelihood, managing worldly affairs, and eliminating evils, who correct these matters with their inner courage and divine support. These men are called "Ahl al-Takwin." Who is called Ahl Khidmat in Tasawwuf? Among them, the highly robust one with authority over others is called Qutb al-Takwin. Their condition is like that of angels who have been (مدبرات امر) commanded to be wise. Hazrat Khizr (peace be upon him) is known to be of the same glory.

For the position of Qutb-ul-Takwin, it is necessary to have such strange dispositions. Contrary to Ahl al-Irshad, they don't need to be Karamat and self-sufficient. However, the virtues of these gentlemen are of a different kind of Karamat that the people do not understand. Instead, those matters are matters of taste and sensitivity that often the person who benefits from their service and company knows.

What is the use of describing the perfections of the people of Ahl-Takwin when the benefit of the tariqa comes from the Ahl al-Irshad? So, it has two advantages. One is academic, and the other is practical. Knowledge is to know the matter of a task so that the knowledge is not defective. Practically, most of the time, such people are shabby and chaotic in appearance. If someone knows this problem, he will not insult people with low incomes. This should be well understood.

Qutb al-Takwin must know that he is a Qutb because it is a position like that of Hasan Mahmandi, who was the minister of Sultan Mahmud Ghaznavi. He knew he was his minister, but Ayaz did not think he was his lover because popularity is not a position but a type of closeness.

Therefore, Qutb Irshad doesn't need to know that he is Qutb. There can be multiple Qutbs at a time. Shaykh Ibn Arabi (ra) has even written that every settlement has a Qutb, even if it is of the infidels. This word can have two meanings. One is that he is one of the inhabitants of that place, and he is a Muslim inwardly, but he hides it due to some particular condition, and this is far-fetched. The second is that he is not residing in that place, but that township is in his possession. Like a police station, it is related to villages and the city.

Types of relevant Qutb-ul-Irshad:

There are three types of people based on their relationship to this personality.

1. The Sincerely (مخلصين)
2. Believers (معتقدين)
3. The deniers (منكرين)

Sincerely (مخلصين)

People with feelings of respect and sincerity towards this personality, even though they do not pledge allegiance to them. They continue to be blessed and irrigated by their blessings as much as by sincerity and ability. If that excellent blessing being is attracted towards a student, then with the attention of their heart, the veils are lifted, a bright door and a hole open towards the holy world, and there is contact with the world of the unseen.

Believers (معتقدين)

If a person is not attracted to this beloved personality, his lack of attention is not a denial. Still, it is due to a lack of knowledge, due to a lack of recognition and is only engaged and attracted towards the remembrance of truth. He continues to be blessed with its bounty just as the universe is blessed by the sun. But the sincere are more generous than them.

Deniers (منکرین)

Those who have hatred and enmity with this person because of their heartache and eternal hatred deny this position from the very beginning, even though the Sahib Zikr and fasting and Salat, guidance, and the reality of faith bind them. They have the appearance of righteous deeds but not the reality. The basis of such prayer can only be hypocrisy. Even if that person does not intend to benefit or be non-beneficial, his deniers and opponents are naturally deprived of his blessings due to his denial and objection.

Fruits of Devotion to Qutb-ul-Arshad

Those who have only devotion to Qutb-ul-Arshad, even if they do not get the honour of meeting him and are heedless of remembrance and thought, continue to be satisfied with his favours and blessings. Which is a source of success and forgiveness for the faithful and the lovers. Once, a person came to the service of the Messenger of Allah (ﷺ) and asked: O Messenger of Allah (ﷺ), what do you say about a person who loves a nation but cannot reach them? The Prophet (ﷺ) said! A man is with whom he loves. (Mishkout; Chapter Love Fi Allah)

Imameen (امامین)

They have been mentioned under the heading of types of Qutbs. The name of Wazir Yamin is Abdul Malik, and the name of Wazir Yasar is Abdul Rab.

Awtad (اوتاد)

There are four. The world lives in four members. They do not increase or decrease in any era. Among them are four prominent characteristics: an abundance of fasts, Qiyam al-Lail, self-sacrifice, and asking for forgiveness late at night after midnight. The inner qualities are trust, submission (surrender to Allah), homologation, and reliance. They also have a head Qutb, and they follow him.

One of them, the elder Ibn Jadon (ra), has passed in Iran. Allah Ta'ala protects the East through one of the Awtad. His Wilayat is in the East. The second is in the west, the third is in the south, and the fourth is in the north. It is the province's center. The

division of their affairs begins with the Kaaba-tul-Allah. A remarkable thing among them is that sometimes a woman is among the Awtad. These four nicknames and proper names are Abdul Hai, Abdul Aleem, Abdul Qadir, and Abdul Murid.

Amad (عمد)

There are four. They live in the four corners of the earth. All are named Muhammad.

Ghous (غوث)

Ghous is one. Some said that Qutb-ul-Iqtab is called Ghous. Some said he is different and lives in Makkah; some have disputed this, too.

Ghous is applied to a great person to whom people take their needs. Amid trouble, he reveals the hidden secrets of the most important sciences to people. He is asked for duaa because Allah answers his prayers, and if he swears to Allah and asks for something, Allah fulfills his request as Syedna Owais Qarni (ra).

Mufridan (مفرداں)

Ghous develops into a Mufrid and a Qutb-e-Wahdat.

Maktoman (مکتوماں)

Maktoman is hidden and concealed.

Najib (نجباء)

They are seventy; some have written that they are forty and live in Egypt. Everyone's name is Hasan. They bear the burden of the creatures and bear the sorrows of the worldly people. Their lives are devoted to the welfare of others, and they do nothing for themselves. They spend day and night in the welfare and

service of others. There are eight qualities: four are external, i.e., courage, modesty, politeness, and incredible worship, and four are internal, namely, patience, satisfaction, gratitude, and humility. Their moral status is very high.

The spiritual condition always dominates them. They can only be recognized by those who are above them. The lower ranks cannot recognize them.

Naqeeb (نقباء)

There are three hundred lives in the Western country. Everyone's name is Ali. They know the facts reveal things and mysteries of souls. Ten works are associated with them, and four are related to the visible. That is an abundance of worship, research, asceticism, and abstinence from intention, with time for Mujahida and six works related to the inner self: repentance, renunciation, reckoning, reflection, cogitation, and fasting. Of these three hundred, one is an imam among them. They take everything from Him and follow him. He is their Qutb.

There are twelve constellations in the sky, and each constellation has its own Naqeeb. Allah Ta'ala has given the revealed sciences of Shariat in the hands of these Naqaba (نقباء). They know the things and disasters hidden in their souls. Iblis is revealed to them in such a way that they know their hidden powers, which they do not know. Their knowledge is such that if they see someone's footprint on the ground, they know whether he is good or bad.

356 Auliya Allah is always in the world of travel. After Qutb's death, Naqeeb takes his place. Najeeb replaces Naqeeb. Qutb replaces Najib. Abdal replaces Qutb. Akhyar replaces Abdal. Abrar replaces Akhyar. Abrar's numbers cover all the universes. (Fawad Rukni by Sharf-ul-Haq and Uddin Ahmed)

Salik Majzoob and Majzoob Salik

The person who first determines the position and is then attracted by the Unseen is the Salik Majzoob, and the one who is first attracted and then determines the position is the Majzoob Salik. The first person is called Muhib, and the second is called Mahboob.

Qalandar

Hazrat Hakeem-ul-Ummat Ashraf Ali Thanvi (ra) said that Qalandar is a group of Auliya Allah whose acts of worship are not seen much. Still, they are never guilty of obligatory duties. In other words, in righteousness, they please Allah even for a single breath and are careful not to allow forbidden pleasures to enter their hearts. Every moment in life is devoted to their Lord. Their hearts are not oblivious to Allah, even if they are in the company of millions, even if they are in the company of two. The entire universe is not an obstacle for them in the presence of Allah Ta'ala. They are moral, respectful, and polite.

In the term of Tasawwuf, that group is called Qalandar, in which the actions of Qalibiyah, i.e., the visible actions, are less. But their acts of the heart are very much. The actions of the heart are to keep things right with Allah Ta'ala. Care should be taken of the heart so that it does not become attracted to the wrong. Instead, often, the heart should be engaged in remembrance of Allah. There should be no hatred or jealousy in the heart of any Muslim. They are seeking good luck to all. Everyone's rights should be respected. Be thankful for the blessings. May the heart be content with Allah Almighty in happiness and sorrow. Apart from this, many other actions are the actions of Qalibiyah.

Tariqah Qalandar has two components. One act, reality, is holiness, and the other is love. And Tariqah Qalandar is the name of the combination of both of them. According to the term, there is also imprisonment in the path of Qalandar, which lacks visible mustahebat. There should not be a lot of piety and charity, but there should be a notable exception of love. That is, there should be more contemplation and meditation. There is another term: even if many of these actions exist, freedom should prevail. But there should be freedom from creation and not from the creator. Qalandar does not care about the world's fashion and customs. He does not look at spices. His heart is pure and simple. Its primary purpose is to take one and abandon all.

The attributes of the Qalandar are limited to permission. Follow the law of exemption. But they do not demand the facts of greatness. Averse to accumulating wealth. They do not desire or covet more. Their behaviour is distinct from that of worshiping servants, devotees, and ascetics. They consider the happiness they have with Allah Ta'ala sufficient and do not desire any further knowledge.

(Awarif Al-Maarif, p. 225)

Malamti (ملامتی)

A Malamti (reproached) performs many deeds but arranges to keep them hidden. Ordinary people think that he is no different from others. They hide their actions to avoid the robbers and disguise themselves as miscreants. Because the mob interferes with their actions, they consider people robbers.

Some Sufia say that reproach is that which does not reveal the good and does not hide the evil. They become completely sincere because they get pleasure from sincerity in the vein of reproach. Therefore, they do not like anyone to know about their affairs and actions.

Sheikh Abu Zareah Tahir bin Abu Fazl al-Muqaddami (ra) has stated concerning the narrations of his Shaykhs that Hazrat Hudhayfah (RA) said to the Messenger of Allah ﷺ: O Messenger of Allah ﷺ! What is sincerity? The Lord of the Universe ﷺ said in response! I inquired from Jibreel (peace be upon him) about sincerity, and he said, "I inquired about sincerity from the Highest (Rab al-Izat ﷻ), and the Most High said that it is one of my secrets, which I have kept in my hands." Among the enslaved people, I place it in the heart of the person whom I love as a trust.

Malamti (unacceptable) are on the path of sincerity and hold sincerity as necessary. These people try to keep their good deeds, affairs, and actions hidden from people and enjoy it. They manage to hide their affairs so well that they get upset when they are revealed, just as sinners are troubled by the revelation of their sin.

(Awarif Al-Maarif, p. 219)

Majzoob (مجذوب)

Majzoob (lost in divine meditation) is the one whose intellect is lost due to the dominance of wrongdoing or the supremacy of an unseen presence. However, sometimes, due to the dominance of circumstances and intentions, it also changes in confusion. Therefore, it is difficult to identify the cause. Sitting near Majzoob, the heart is drawn towards the hereafter and Allah. It is also a sign that the visionaries of that time (researchers of comprehensive Shariah and Tariqat) did not object to this person.

Not every madman needs to be Majzoob (absorbed in). One point in this is that people seek the Majzoob because what the Majzoob says comes to pass. Although it does not happen because of his saying, it is from Allah. That is, when

something is going to happen from Allah, it is revealed to them, not because of his saying. Even if he doesn't say it, it still works. People waste their time on Majzoob for no reason. He can neither benefit nor harm. It does not benefit the religion or the world. Because he does not teach or advise. The world can benefit from Duaa, and Majzoob doesn't make duaa because he has Kashf and can only give news. They realize that in such and such a case, it will happen like this, so praying according to it is futile and useless, and praying against it is fighting destiny. However, they do not pray. However, due to Kashf, some prophecies say that it will happen in such and such a case, so even if they did not say it, it would still occur. Nothing happened because of them.

Therefore, there is no benefit from Majzoob. Yes, there are many benefits from other Auliya Karams. Because there is teaching and advice, as well as prayer. Religion also benefits the world. Worrying about the Majzoob causes harm, and people start to consider the Shariat as useless. The greatness and value of the Shariat leave the hearts of the people because the Shariat does not bind the Majzoob, and people turn away from the Shariat when they see it. However, Majzoobs cannot remain rational. Those people have reason and understanding of everything available, so they are not disabled but sinners. However, it is not permissible to speak ill of Majzoob. Duaa should be made from the Saliks; their prayers have an effect.

Majzoob's eyes are sometimes on small things and sometimes not on big things. Therefore, due to absorption, self-absorption prevails over these men. That is why their act is not valid. The status of the Majzoob is not much in the eyes of Allah. They are only disabled.

Majzoobs are popular but not perfect. They are deprived of actions, and development is only through actions; otherwise, souls would not be sent from the world of spirits to the world of bodies. Because in the world of spirits, spirits had states but not actions. Therefore, the love in their souls was such that they were willing to take a heavy trust from Allah Ta'ala because of this love. Their motive was love. Serve Majzoob if you can, but never demand attention from them, and if you doubt the correctness of their senses, do not even take what they give you. If he takes it, then treat it as lost.

Hawari (حواری)

Hawari (Disciple) is only one per era. There is never another. When he dies, another succeeds him. During the time of the Messenger of Allah (ﷺ), Hazrat Zubair bin Awam (RA) was able to hold this position. A Hawari helps the religion through both Saif and Hujjat. He is given knowledge, worship, and reason. He is also a masterpiece of sword, bravery, and courage. He is the argument for the establishment of Shariat.

Rajabi (رجبی)

There are forty in each cycle. These are the people on whom the state of divine majesty remains. They are called Rajabi because the state of this position remains dry from the first day of Rajab to the last day, after which this quality and jollifications end. Next year in Rajab, they will be in this state again. They move to different cities and get to know each other. But other travellers of this path know less about them. They primarily reside in Yemen, Syria, and Diyarbakir.

Rajabi gentlemen feel the first day of Rajab as if the sky has fallen on them. They feel so burdened that they cannot blink an eye or move a limb. On the first day, they lie down, do not stand, do not move, or move their hands or feet. On the second day, this burden is a little less. On the third day, it becomes much less, and the doors of Kashf and Tajali are opened for them. They start observing the unseen. But during this period, they lie down covered with a sheet. Speak after two or three days. They speak and are spoken to. When the month ends and Sha'ban begins, these men stand up straight as if they have just been released. When this situation ends, they return to their daily routines, employment, and trade. If Allah wills, something remains. No one knows the reason for their condition.

(Jama Kamalat Auliya)

Khatam (ختم)

It is the one all over the world in every era. On such a person, Allah Ta'ala terminates the Muhammadan Wilayat (peace be upon him). Among the Muhammadan Auliya, no one is greater than him in that period. A Khatam will also be at the end, where the guardianship from Hazrat Adam (AS) to the last guardian will end. This is Syedna Isa (AS), the last of the Auliya Karam. Therefore, there will be two fates for him on the Day of Judgment, one as a member of the Muhammadan Ummah and one as a Messenger of Allah.

Rijal al-Ghaib (رجال الغیب)

These are ten gentlemen; there are no fewer or more, always the light of Allah descending on them. These people are humble and speak in whispers. They remain hidden from people's eyes. They are hidden in the earth and sky. Their prayers are only to Allah Almighty. The center of their passion is also the same caste (ALLAH).

They are very polite. If they see someone speaking loudly, they get surprised and start shaking with fear. Whenever the Auliya Allah use the word Rijal, they mean these people. Sometimes, this word also refers to people hidden from sight. Sometimes, Rijal al-Ghaib is also used to refer to righteous and believing jinns. Sometimes, those people are also called Rijal al-Ghaib, who do not receive knowledge and sustenance from the world of the senses but receive them from the unseen world.

(Jama Kamalat Auliya)

Chapter Seven

Precious Pearl

Be content with Allah's division,
The greatest will be the rich

(Sarwar-e-Kunin Imam-ul-Anbiya ﷺ)

Karamaat of some Auliya Allah

The words of Hazrat Imam Jafar Sadiq (ra) and Hazrat Shafiq Balkhi (ra)

Hazrat Shafiq Balkhi (ra) says! Once, I left home with the intention of performing Hajj. I was looking at the beauty and abundance of people in Qudsiyyah when I saw a handsome young man. Dressed in fine clothes and covered with a woollen cloak, he is shod on his feet and sitting with people. In my heart, I said this young Sufi was a burden to people, and I would go to him to warn him. I went closer to him. When he found me attractive, he said! O Shafiq! Beware of presumptions. Some presumptions are sins and left me. I said that this was a bad thing; he took my name from what was in my heart. This is a righteous man. I will meet him and apologize for my misgiving. I followed him but couldn't find him, and he disappeared.

When we got down to Maqam Waqsah, I found him in prayer. His limbs were shaking, and tears were flowing. I said this was the same friend and I would meet him and forgive my mistake. I waited for some time, and when he sat down after finishing the prayer, I turned towards him. He saw me coming towards him and said, O Shafiq! Read this verse:..وَاِنِّي لَغَفَّارٌ لِّمَنْ تَابَ. Whoever repents, believes, does good deeds, and finds the way, I (Allah) forgive his sins. Then he left me. I said that this young man will Abdal. I have twice expressed my heart. I saw this young man standing at the well with a cup when we reached Mina. The cup fell from his hand into the well. I was looking at him. He looked up at the sky and spoke! O Allah, Master! Sardar, you know very well that I have nothing else except this. Please don't lose it from me. Shafiq (ra) says that Wa-Allah! I saw that the water in the well boiled over. The young man took his bowl, filled it with water, performed ablution, and stood for prayer. After praying, he went to a sand mound, filled a bowl with sand, and drank it. I went up to him and greeted him. he replied. I said give me what you are drinking. He told O Shafiq! Allah's blessings, external or internal, are always with us. Be kind to your Lord. Then he gave me the cup, and I drank from it. Sattu and sugar were mixed in it. Swear to Allah! I had never drunk anything more delicious and fragrant than this. There was no desire to eat or drink.

After that, I did not find the young man until the caravan entered Makkah. One day, near the well of Zamzam water, I saw him praying humbly, and a cry was heard. The whole night passed in this state, and when morning came, he sat in his prayer room and continued reciting the Tasbih. Then he stood up to pray Fajr, saluted, circumambulated the House of the Kaaba, and left the Haram. I also joined him, and his servants and enslaved people were seen outside. The way it was on the way here found against it. People gathered around him and greeted him. I asked a person close to him who this young man was. He said that Imam

Jafar is Sadiq (ra). I was surprised that these strange deeds indeed belong to such Syed Zade.

(Nuzha-tul-Basatin)

Karamat of Hazrat Alaa bin Hazrami (RA)

There is a narration that the Holy Prophet (ﷺ) sent Hazrat Alaa bin Hazrami (RA) on the way, and a part of the sea came. Alaa prayed through Asma Azam and crossed the water while walking.

Karamat of Hazrat Attab bin Basheer (RA) and Hazrat Usayd bin Hudair (RA)

Imam Bukhari (ra) narrated an incident from Hazrat Anas (RA) that Hazrat Usayd bin Khadair (RA) and Hazrat Ubada bin Basheer (RA) left the presence of the Holy Prophet ﷺ one night. The night was very dark, and both held sticks; one was lit. Both walked in its light. When both of them parted ways, the wood in the other's hand also lit up. They both reached home by the light of their respective woods.

Karamat of Hazrat Bishr Hafi (ra)

In the Hayat al-Sufiyah, the circumstances and karamat of Hazrat Bishr Hafi (ra) have been described in such a way that the Khatib Baghdadi (ra) has written in the history of Baghdad about Bishr Hafi (ra) that no cattle used to urinate and defecate in the streets of Baghdad, so that Bishr (ra) did not step on it and fall. Because he was always barefoot. One day, a righteous man saw dung and started wailing. When asked why, he said Bishr Hafi (ra) died. People asked how you knew, and he said that dung was lying in the market. People went and found out that Bishr (ra) had passed away at that time.

Karamat of Hazrat Abul Hasan Noori (ra)

One day, Hazrat Noori (ra) went out to the bank of the Tigris and saw that the two banks were joined together. He said, " On Your honor, I will not cross the river without a boat.

Another honour is mentioned when Hazrat Noori (ra) says, I had a doubt in my heart about karamat, so I took a flute (pipe) from the children which was lying between two boats and said: By your honour and glory, for me If a fish weighing three pounds does not come out, I will drown myself. He says that a fish came out weighing three pounds. When this news reached Hazrat Junaid Baghdadi (ra), he said that the snake should have come out and killed him.

Karamat of Hazrat Dhul-Nun Misri (ra)

It is narrated on the authority of Ahmad bin Muhammad Salmi (ra) that one day, he came to Dhul-Nun (ra) and saw a gold plate in front of him, and incense was being given around it. Dhul-Nun (ra) said to me! You go to the king at the pleasure, then he gave me one dirham, which I spent until I reached Balkh.

It was narrated from Dhul-Nun Misri (ra) that once I was in a boat, and someone's blanket was stolen. People accused a person of theft. I said, "Let me talk to him gently." The young man was sleeping under a blanket. He poked his head out of the blanket. Hazrat Dhul-Nun (ra) spoke to him about the theft. He told me! Do you see that I have committed the robbery? Wa-Allah! He swore to Allah to bring the jewels as many as there were fish. Dhul-Nun (ra) said that we saw that all the fish on the sea's surface had jewels in their mouths. The man then threw himself into the ocean and reached the shore.

Abu Ja'far al-Awar (ra) narrates that I was sitting with Dhul-Nun al-Misri when the mention of obeying things for the Auliya Allah came up. Dhul-Nun (ra) said that if I tell this cot to go around the room's four corners and return to its place, it will do so. So, the bed moved around the room's four corners and returned to its place. There was a young man who started crying and died there.

It is narrated from Bakr bin Abd al-Rahman (ra) that we were in the forest with Hazrat Dhul-Nun Misri (ra), and we got down under an acacia tree. We said what a nice place. If only there were fresh dates here. Hearing this, Dhul-Nun (ra) smiled and spoke! Do you want new dates? He shook the tree! He swore by Allah, who made you a tree to scatter dates on us. After that, when he shook it, fresh dates fell. We ate our fill. Then, the thorns fell when he got up and shook the tree.

Karamat of Hazrat Sahel bin Abdullah Tastari (ra)

It is narrated that Sahel bin Abdullah (ra) could live without food for seventy days, and his condition was that when he ate, he would become weak, and when he was hungry, he would become strong.

It is narrated on the authority of Abu Ali bin Wasif al-Mawadeb (ra) that one day, Sahel bin Abdullah (ra) delivered a sermon on the Divine Zikr, stating that if he wanted to revive the dead, he could do the true Zikr. At that time, a sick person was in front of him; he put his hand on the sick person, and the person stood up healthy.

Karamat of Hazrat Abdullah bin Mubarak (ra)

Hazrat Sohail (ra) used to visit Hazrat Abdullah bin Mubarak (ra) most of the time. Once, while walking, he said, I will never come to you because today your maids from the roof called me O Sohail! O Sohail! She was making a sound, saying something, and I found this thing very unpleasant. Hearing this, Hazrat Abdullah bin Mubarak (ra) said, "Come and perform the funeral prayer of Sohail." So, he died on the same day, and after the burial, when people asked how they came to know about his death before his death. Hazrat Abdullah (ra) said! He said that the maids from your roof were making a sound, saying, O Sohail! although I don't have any servant girls here. Indeed, the ladies of heaven (Horaine) were giving him voices. That is why I believe his death. (Tazkirah-tul-Auliya)

Karamat of Hazrat Fazail bin Ayaz (ra)

It is said that Fazail (ra) was on a mountain, and he said that if a Wali Allah tells the mountain to move, it will move. It was only to say that the mountain began to move. He said to stay. I did not mean it, so the hill became still.

The place of Hazrat Abu Hanifa (ra)

Hazrat Ali Hajwari (ra) says I was travelling in Syria one day. I reached Hazrat Bilal's (RA) grave. There, I sat down to rest, which caught my eye, and I saw myself in a dream that I was in Makkah. In the meantime, the holy Prophet ﷺ came from the door of Bani Shiba. At that time, he (ﷺ) was holding an older adult in his arms like a child. Out of love, I kissed him on his blessed feet. I was shocked as to who this older man was, that the Holy Prophet (ﷺ) understood my state of surprise with his

inner power and addressed me and said that he was your Imam. Abu Hanifah (ra), I learned that Hazrat Imam Abu Hanifa (ra) is among those whose attributes are as permanent as the founding orders of Shariat. This is the reason why the Holy Prophet ﷺ loves him so much. And the connection and love that the Holy Prophet (ﷺ) has with him lead to the conclusion that just as it is not possible to make a mistake with him, in the same way, no mistake was made with Hazrat Imam Abu Hanifa (RA). This subtle point can only be understood by those who belong to Allah Ta'ala. (Kashf-al-Majoob)

Karamat of Hazrat Maruf Karkhi (ra)

Muhammad bin Mansoor al-Tusi (ra) says I was with Maruf Karkhi (ra). He prayed for me, and when I came to him again the next day, he had a mark on his face. Someone discovered we were with you yesterday when this mark was not on your face. What is the reason for this? He said that you should speak about your concerns. He said, " Please, you must tell for the sake of Allah. On this, he said! Yesterday, I prayed here and wanted to circumambulate the Kaaba, so I went to Makkah, circumambulated the Kaaba there, and then went to Zamzam to drink water. While drinking water, my foot slipped on the door, and I got a wound on my face.

Khalil Syead (ra) has told me that my son has gone missing, and we are deeply saddened. So, I went to Hazrat Maruf Karkhi (ra) and asked! O Abu Mahfouz! My son is missing, and his mother is sorrowful. He spoke! What do you want? I said, pray that Allah brings him back. He prayed!

اللھم ان السماء سماؤک والارض ارضک و ما بینھما لک انت بمحمد

Oh Allah, the sky is your sky, and the earth is your land, and whatever is between them is yours through Muhammad

Khalil says that when I reached Bab al-Sham, the son stood there. I called his name, and he spoke! Yes, father! I was in Anbar.

Karamat of Hazrat Sari Suqti (ra)

Hazrat Junaid al-Baghdadi (ra) said that I had four dirhams with me and went to Hazrat Sari Suqti (ra) and said, I have brought these four dirhams for you. He spoke! I needed four dirhams. I told O Allah! Send dirhams to the hands of the person you will save.

It is narrated by Hazrat Junaid al-Baghdadi (ra) that one day, he went to Sari Suqti (ra) and said that a bird used to eat bread from my hand every day. Once a bird came and did not land on my hand, I remembered in my heart what the reason could be. I remembered that I had eaten food with salt and spices, and then I said in my heart that I would not eat it again, and I repented. Then, the bird came to my hand and continued to eat the bread.

Karamat of Hazrat Ahmad Hamad Sarkhsi (ra)

Hazrat Ali Hajwari (ra) Sahib Kashf al-Majoob asked Hazrat Ahmad Hamad Sarkhsi (ra) about his initial circumstances, and he said that I left Sarkis and came to the desert with a herd of camels. I will give to others and be hungry; this divine decree will always be in front of me!

ویو ثرون علی انفسھم ولو کان بھم خصاصتہ

And they put others before themselves, no matter how needy they are

One day, a tiger came into the forest, killed one of my camels, took it to the mound, and roared. The different beasts of the forest gathered together. The lion tore the camel apart and went away without eating anything. All the animals ate their fill and went away, and then the lion came and started eating. Suddenly, he saw a fox. He went back when the fox had eaten. He came and ate some of it. I was watching from a distance. While leaving, the lion said to me eloquently and clearly, O Ahmad! The sacrifice of the morsel is the work of dogs, and the work of men of religion is the sacrifice of life. So, when I saw this clear argument, I took my hand off all pastimes and business, and my focus started.

(Tariq al-Suluk fi Adaab al-Shayok)

Karamat of Hazrat Najam Uddin Kubra (ra)

Hazrat Najam Uddin Kubra (ra) was a great elder of the past. His followers included people like Hazrat Imam Razi (ra). The devil attacked Hazrat Imam Razi (ra) on his last breath with whispers and began to trouble him by asking questions. For example, how did you know and believe in Allah? Imam Razi (ra) gave the answers to about ninety-nine prayers. But he was not satisfied in any way. On the other hand, at a distance of about three hundred miles, Hazrat Sheikh Najam Uddin Kubra (ra) was doing ablution in the Kabra Masjid when suddenly he came back in glory and hit his water-pot against the wall and said why don't you state

clearly that I believe in Allah without reason. This matter reached Imam Razi (ra) spiritually, and thus he rid himself of Satan.

When the devotees asked Hazrat Najam Uddin Kubra (ra) why he hit the wall, he mentioned Imam Razi (ra) and spoke! If he were to answer Satan's questions now, his faith would be lost. Therefore, I have warned him from here that you confess to believing in Allah without reason. Thus, Allah Ta'ala has protected the faith of a learned scholar, and a perfect mentor's job is to defend his followers inwardly. (Auliya Karam)

Karamat of Hazrat Abu Saeed Kharaz (ra)

It is narrated by Hazrat Abu Saeed Kharaz (ra) that once I was on a journey, I ate something every three days. Three days passed, and nothing could be found, so I became weak and sat down. A voice from the unseen asked him what he liked. Commodity or Strength. I said I wanted strength. Then I got up with the same strength and walked continuously for twelve days, neither eating nor feeling weak.

Karamat of Hazrat Ibrahim Khawas (ra)

It is narrated by Ibrahim Khawas (ra) that once I went to the forest, I saw a Christian with a belt around his waist. He asked me to let him stay with me. We walked for seven days, after which he began to call. O monk of Islam! We are hungry. Now, if you have any karamat, offer it. I spoke! Ya Allah! Please do not embarrass me in front of this infidel. Suddenly, bread, roasted meat, fresh dates, and water appeared in a pot. We ate and drank and then walked for seven days. After that, I took the initiative and spoke! O Christian monks! Now, offer what you have; it is your turn. He prayed, leaning on his stick, and two trays of food came, each containing twice as much as last time. Khawas (ra) said I was shocked; my colour changed, and I refused to eat. He insisted, but I still didn't agree. He said, "Eat. I have two pieces of good news." The first is that I want to be a Muslim. After reciting the word of Shahadat, he opened the door, and the second good news is that in the prayer that I asked for, I had said, Ya Allah! If you have any value for this person, give me something from the unseen so these things have become present.

Khawas (ra) said that after eating, we left. He intended to perform the Hajj, and we stayed in Makkah for a year, where he died and was buried in Bat'ha.

Karamat of Hazrat Ibrahim bin Adham (ra)

It was narrated from Muhammad bin Mubarak Suri (ra) that I was with Ibrahim bin Adham (ra) on the way to Bait al-Maqdus. We stayed under a pomegranate tree for rest and offered a few rak'ahs. After that, I heard a voice from the pomegranate root saying, O Abu Is'haq! Please eat some of my fruit. Hearing this, Ibrahim (ra) lowered his head. This voice sounded precisely three times, then said, O Muhammad (ra)! Recommend me so that he may eat a little of my fruit. On that, I said! O Abu Is'haq (ra)! You are listening, so he got up and took two pomegranates. He ate one himself and gave me one. When I ate, that pomegranate was sour, and this tree was of small height. On our way back, when we passed by, it had grown into a tall tree, and its pomegranates were sweet and bore fruit twice a year. People called it *Raman-ul-Abidin* (the Pomegranate of two worshipers, and the worshipers used to take shelter in its shade).

Hazrat Ibrahim bin Adham (ra) was going with his friends when he met a lion. Colleagues said! O Abu Is'haq (ra)! This lion has blocked our way. Ibrahim (ra) went to the lion and said, O lion! If you have been given an order about us, do it; otherwise, go back. Hearing this, the lion went back, and they passed by.

When Ibrahim bin Adham (ra) wanted to board the boat, the boatmen said we would not let him board without taking a dinar. On this, he prayed two rakats on the edge and spoke! O Allah! These people are asking me for a dinar, and I don't have it. Then, suddenly, I saw that the sand had become dinar itself.

Karamat of Hazrat Ibrahim Ajari (ra)

It was narrated by Ibrahim Ajari (ra) that a Jew owed me a debt and came to demand it. At that time, I was sitting near my kiln, lighting a fire under the bricks. The Jew said to me. O Ibrahim! Show me karamat so that I will become a Muslim. I spoke! Will you become a Muslim? he replied. Yes! I will become a Muslim. I said, take off one of your clothes. He took it off. I wrapped it, wrapped my cloth over it, and threw it into the fire; after that, I entered the furnace myself, and from the middle of the fire, I took the fabric and came out through the other door. He saw that my clothes were as they were; the fire did not even touch them, and the cloth inside my clothes was burnt to ashes. Seeing this, the Jews brought Islam.

Karamat of Hazrat Habib Ajami (ra)

There is a narration that Habib Ajami (ra) was seen in Basra on the 8th of Dhul-Hajjah, the Day of Al-Tarwiyah, and the 9th, the Day of Al-Arafa, in Arafat.

Once, the people of Basra faced starvation. Habib Ajami (ra) bought food on loan and distributed it to the poor. Then he took his bag and placed it under his head. When some people came to demand, he opened his bag, and it was full of dirhams, with which he paid the people's debts.

Karamat of Hazrat Junaid Baghdadi (ra)

It was narrated from Abu Umar Zajaji (ra) that I went to Junaid (ra) and intended to go for Hajj. He gave me one dirham. I tied it in my apron, and after that, I would meet friends at the destination I reached, and I did not have to spend a single dirham. When I returned to Baghdad after Hajj, I attended the service of Hazrat Junaid Baghdadi (ra). He raised his hand and spoke! Bring it, I gave him that dirham. He asked! How did it go? I spoke! Allah's order was fulfilled.

Karamat of Hazrat Ayub Sakhtiyani (ra)

Some people were on a journey with Hazrat Ayub Sakhtiyani (ra). They needed water on the way, but could not find it anywhere. Ayub (ra) said, "Will you keep my words hidden for the rest of your life?" They spoke! Yes. After that, he drew a circle, and the water gushed out, and we all drank. The narrator says that when he reached Basra, Hamad bin Zayd (ra) mentioned it, and then Abdul Wahid bin Zayd (ra) said I was also there that day.

Karamat of Hazrat Shiban Rai (ra)

It is narrated that both Hazrat Sufyan Thauri (ra) and Shaiban Rai (ra) left for Hajj. On the way, a tiger blocked their way. Sufyan (ra) said that you are looking at the lion. Shaiban (ra) said not to be afraid. Shaiban (ra) grabbed the lion's ear and twisted it. Then, the lion started to wag its tail. Seeing this, Sufyan (ra) said! What fame is this? Shaiban (ra) said! If it were not for fear of fame, I would have taken him to Makkah with my stuff on his back.

Karamat of Hazrat Ata Azraq (ra)

It is narrated from Ata Azraq (ra) that his wife gave him two dirhams, which she had earned by selling yarn, and told Ata (ra) to buy flour for her. When he left the house, he saw a girl crying on the way. When he asked her why she was crying, she told him my master had given me two dirhams to buy something. It has fallen away from me. Now, I am afraid that he will beat me.

Hazrat Ata (ra) gave her two dirhams and left, sitting in his friend's shop while his friend was chopping teak wood. He told him the whole situation and feared his wife's immorality. The friend said, "Put sawdust powder in this bag; perhaps it will be useful for you to heat the oven because I can't help anyone else now." He brought this sawdust, opened the house door, threw it there, and closed it. He went to the masjid and stayed there until after the Isha prayer so the whole family would sleep and his wife would not quarrel with him. When he opened the door at night, he saw that she was cooking bread. He asked where this bread came from. She replied that it was with the bagged flour you brought. And she said, "Don't buy any other flour. It is excellent flour. Bring the same kind of flour." He spoke! In-Sha-Allah! I will do the same.

Karamat of Hazrat Abu Muawiya Aswad (ra)

It was narrated from Abu Hamzah Nasr ibn al-Faraj (ra), the servant of Abu Muawiya (ra), that Abu Muawiya (ra) used to lose his sight, but when he opened the Qur'an to read, his sight returned. And as soon as he closed the Qur'an, the sight would go away again.

Karamat of Hazrat Abu Bakr Shibli (ra)

Hazrat Shibli (ra) says I had vowed to eat only halal food. I used to roam in the forest. I saw a fig tree there, and a voice came from the tree when I reached out to eat it. Keep your promise; don't eat me; I belong to a Jew.

The reason for Hazrat Baba Farid's (ra) immense gratitude

Hazrat Baba Fariduddin (ra) was very fond of sweets. There is a narration that once a sugar businessman was carrying bags of sugar on donkeys and met Hazrat Baba Farid (ra) on the way. Hazrat Baba Farid (ra) asked him what he was carrying in these sacks. The merchant thought this was a beggar, and if I told him that there

was sugar in it, he would ask for it, so he said to him that Baba had salt in it. After hearing this, he said that it would be salt. It is said that when this merchant reached his destination and opened the sacks, they all contained salt. He understood that this karamat belonged to that sage. So, he returned ashamed, apologized to Hazrat Baba Farid (ra), and said, "Hazrat!" I had lied to you; it had sugar, but now it has become salt. Please forgive us for our mistake. He forgave him for his mistake, prayed for him, and said that if you said it was sugar, it would be sugar, so salt became sugar again.

Another fact known is that he loved sweets from childhood. If his mother were busy praying, she would have taken out the sweets for her young child and placed them under the prayer. Her little son used to take it out and eat it. Many times, the mother forgot to keep the sweets, but every time Hazrat Khawaja (ra) went to pray, he would find sweets in them. There is another narration that even if his tongue touched the soil, it would turn into sugar. That is why he became famous as Ganj Shukar.

(Jawahar Faridi)

Events of the Auliya Karams

Kharqa of Rasulullah ﷺ and Hazrat Owais Qarni (ra)

When the time came for the last breath of the Messenger of Allah (ﷺ), the Companions of the Prophet (ﷺ) asked, "To whom should we give your (ﷺ) garment?" So, he (ﷺ) said! To Owais Qarni (ra). For this purpose, Hazrat Umar Farooq (RA) and Hazrat Ali Murtaza (RA) went to Kufa and delivered a sermon during the Friday prayer! All the gentlemen belonging to Najd should stand up in the masjid. The people of Najd stood up. Hazrat Umar (ra) asked them if there was a person named Owais (ra) from Qarn. Everyone replied that we were utterly unaware of Owais Qarni (RA). However, there is a madman who is disgusted with people, always lives in the desert, and does not come among the population. Hazrat Umar (RA) and Hazrat Ali (RA) asked where he is now and asked us to introduce ourselves to him. They were told that he grazes camels in the Arna Valley and sleeps at night, eating dried bread. He doesn't like the food we eat. He cries when he sees people happy and is happy when people call.

Hazrat Omar (RA) and Hazrat Ali (RA) reached Wadi Arna; they saw that Hazrat Awais Qarni (RA) was praying, and camels were grazing nearby. When Hazrat Owais Qarni (ra) finished the prayer, Hazrat Umar (RA) said Assalam Alikum and replied Wa-Alikum salaam. Hazrat Ali (RA) asked him his name, and he replied, "Abdullah" (i.e., servant of Allah). Hazrat Umar (RA) said that we are all servants of Allah. Please tell us your unique name. He said, my name is Owais (ra). Hazrat Umar (RA) took his hand and saw the mark about which the Holy Prophet (ﷺ) had mentioned that the mark would be a sign of Owais' (ra) identity. When Hazrat Omar (RA) saw that mark on the hand of Hazrat Owais Qarni (ra), he kissed his hand and said: O Owais Qarni (ra)! The Messenger of Allah (ﷺ) has sent his greetings to you and has also given you this Maraqa (clothing) and has bequeathed you to pray for the forgiveness of the Ummah-e-Muhammadiyah (ﷺ).

Hazrat Owais Qarni (ra) said! O Omar (RA) and Ali (RA)! You, people, are the special friends of the Holy Prophet (ﷺ) and are higher than me. So, you people should pray that your status is very high in the sight of Allah. Hazrat Omar (RA) and Hazrat Ali (RA) spoke in unison. We only pray, but you have been endowed by the Messenger of Allah ﷺ, so pray for the Muslim Ummah. Hazrat Owais Qarni (ra) then said, O Umar (RA) and Ali (RA)! Think again; maybe I am not that person, perhaps someone else whom the Beloved of Allah mentioned ﷺ. Hazrat Omar (RA) said! O Owais (ra)! The Messenger of Allah (ﷺ) said two signs about him. One mark will equal one dirham on the right side of the mouth and the same mark on the right hand. Like a burn mark or a psoriasis mark, those two marks are on your mouth and hand, so our recognition, identification, and reach are correct.

Hazrat Owais Qarni (ra) said to Hazrat Umar (RA) and Hazrat Ali (RA)! Bring that cloth and give it to me so that I may pray according to the order of the Lord. When that cloth was given, he went some distance from Hazrat Umar (RA) and Hazrat Ali (RA), prostrated himself on the ground, and prayed in the Bargarh Yazidi. O Lord of the world! I will not wear this cloth until you forgive the entire ummah of the Holy Prophet (ﷺ) because the Prophet (ﷺ) has given this cloth to me, and Farooq (RA) and Murtaza (RA) have performed the duties of conveying it to me. Now, your task is to listen to my prayer and accept it.

Allah Ta'ala said Owais (ra)! With the blessing of your prayers, I pardoned some persons on your recommendation. He asked again! O Allah! I will not wear this cloth until you forgive everyone. The unseen voice came. I have spared many thousands of people. He requested, Mullah! I want to forgive everyone. Just now, it was heard that Hazrat Omar (RA) and Hazrat Ali (RA) went near him. Both were called Hazrat Khawaja Qarni (ra). He spoke! Why did you people come here? The chain between Allah and me was continuing. If you people had not come, I would not have worn this cloth until I had forgiven the entire Ummah of my master. And I was very sure that Allah Almighty would forgive every member of the Ummah of Hazrat Rasool Anwar (ﷺ) upon my recommendation.

(Tazkirah-tul-Auliya)

An instructive incident of Hazrat Sheikh Abu Abdullah Andalusi (ra)

In the second century Hijri, a great saint, abiding ascetic, and scholar of tafsir and hadith, Hazrat Abu Abdullah Andalusi (ra), lived in Baghdad, Iraq. He memorized thirty thousand hadiths. The number of his disciples was more than twelve thousand. Hazrat Junaid Baghdadi (RA) and Hazrat Abu Bakr Shibli (RA) were among them.

Once he decided to travel, many followers and disciples were ready to go with him; Hazrat Abu Bakr Shibli (ra) was also among them. Hazrat Shibli (ra) says that our caravan was going towards its destination with great peace and tranquillity. We passed through a Christian settlement. It was time for prayer, but we could not pray until then because we lacked water. We reached the town, searched for water, and went around the city. We came across a few temples and churches where sun worshippers, Jews, and Christians were congregating. Some worshiped the sun, some worshiped fire, and some worshiped the cross. When we saw this, we were shocked and regretted their misguidance.

As we walked, we came to a well on the edge of the village, where some young girls were filling water and giving it to people. By chance, Sheikh Murshid Hazrat

Abu Abdullah Andalusi's (ra) eyes fell on one of them, who was extremely beautiful and was wearing gorgeous clothes and ornaments. When the Sheikh's eyes met her, his condition and face began to change. In this situation, the Sheikh asked the other girls. Who is this girl? The girl replied that she was the chief's daughter. Sheikh asked why she was so humiliated that she had come to the well and filled the water herself. Her father cannot hire a servant to fetch water for her and serve the girl. The girls said why not. But her father is a sage and sensible man, and his aim is that this girl should not become a victim of pride and arrogance because of her father's wealth and power, and that her morals should not be corrupted so that she does not serve her husband after marriage.

Hazrat Shibli (ra) says that Sheikh Abu Abdullah Andalusi (ra) sat down after that with his head bowed. He did not eat, drink, or talk to anyone for three days. When it was time for prayer, he used to offer it. The many disciples and devotees with him were distraught and did not understand what was happening. Hazrat Shibli (ra) says that, on seeing this situation on the third day, I stepped forward and, in a state of anxiety, asked him, Hazrat, what had happened to you. The Sheikh turned to everyone and spoke! How long can I hide my condition from you? The love of the girl I saw the day before yesterday has become so dominant in my heart that it has dominion over all my limbs, and it is now impossible for me to leave this land.

I spoke! Oh, my lord! You are the leader of the Iraqi people. You are famous for knowledge, grace, asceticism, and worship. You have a large number of followers. Don't embarrass us and all of them with the devotion to the Holy Qur'an.

Sheikh said! My dear! Allah has decided my decision. The garment of Wilayat and the sign of guidance have been taken from me. Saying this, Sheikh began to cry and spoke! O people of my nation! The decision has been made by nature. Now, this matter is not up to me.

Hazrat Shibli (ra) adds that we were also amazed and started crying. We were all calling, including the Sheikh. The Sheikh asked us to leave, and we all returned to Baghdad. Hearing the news of the caravan's arrival, the people came out of the city to welcome their Sheikh. When the people did not find the Sheikh among us, they asked why he had not gone and where he was. There was an uproar when we narrated the whole story to them; some people's hearts stopped beating from this grief. People were rumbling and praying to Allah Ta'ala.
O Muqallib al-Qulub! Guide our sheik and restore him to his position again.
Due to the Shaykh's departure, the monasteries were closed, so a year passed. Some people thought they should see the Shaykh's condition. Hazrat Shibli (ra) and some companions then travelled to that town; they reached that town and inquired about the condition of their Shaykh from the people. They saw the Shaikh grazing pigs. When Hazrat Shibi (ra) saw this situation, he said, "Allah's refuge!"

What happened? The villagers said that the sheikh wanted to betroth the chief's daughter, so her father agreed on the condition that he would graze his pigs in the forest. The sheikh said yes, so the sheikh is engaged in the service of herding pigs.

People's hearts were bursting with tears that would not stop. After strengthening their hearts, they went to the forest and saw that he was wearing a Christian hat with a Christian symbol tied around his waist. He is standing in front of the pigs, leaning on the stick, which the Sheikh used to rely on during sermons. Sheikh's condition was adding salt to his wounds. Hazrat Shibli (ra) approached the Sheikh and said Salam Alaikum to him! He said Wa-Alikum Salaam in a shallow voice.

Hazrat Shibli (ra) said! O Sheikh! Despite this knowledge, grace, hadith, and commentary, this is your condition now.

Sheikh Andalusi said! My brothers! I did not do this on my own. My lord made me as he wished, and after making me so close, he threw me away from his door whenever he wanted. Who can avert his judgments?

Oh, my dear! Fear the wrath of Allah. Do not be proud of your knowledge and grace. (After that, the Sheikh looked up at the sky and said) O my Lord! I did not think that you would humiliate me and throw me out of the door and start crying.

The sheikh called out, "O Shibli!" Take lessons from others. That is, the one who advises others is fortunate.

Hazrat Shibli (ra) prayed in a harrowing tone while crying! O Lord! We ask only You and only You; we rely on You alone in everything we do. Remove this trouble from us; no one can remove it except You, even the pigs are yours. They had gathered at one place after seeing the crying. All the people were crying, including the Sheikh.

Sheikh said! O dear! I do not remember anything except two verses of the Quran. Hazrat Shibli (ra) said! What are those verses? Sheikh said!

وَمَن يُهِنِ ٱللَّهُ فَمَا لَهُۥ مِن مُّكْرِمٍ ۚ إِنَّ ٱللَّهَ يَفْعَلُ مَا يَشَآءُ ( )

And whoever Allah disgraces, none can honour him. Verily! Allah does what He wills.

(Surat al-Hajj: 18)

And another;

وَمَن يَتَبَدَّلِ ٱلْكُفْرَ بِٱلْإِيمَٰنِ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ (٠)

And he who changes Faith for disbelief, verily, he has gone astray from the Right Way.

(Surat al-Baqarah: 108)

Hazrat Shibli (ra) said! O Sheikh! You used to memorize 30,000 hadiths with authentic evidence and still remember some of them.

Sheikh said! I remember a hadith.

''من بدل دينه فاقتلوه''

(Whoever changes his religion, kill him)

Hazrat Shibli (ra) says that seeing this condition of the Shaykh, we left the Shaykh there out of regret and sorrow and returned to go to Baghdad. We had not yet reached three stations when we suddenly saw Sheikh Abu Abdullah Andalusi (ra) coming out of the canal after bathing and reciting Shahadah loudly on the third day.

اشهد ان لا اله الا الله و اشهد ان محمداً رسول الله

(Ashhad in la ilaha illa Allah and Ashhad in Muhammad a Rasulullah)

I bear witness that there is no god but Allah, and I bear witness that Muhammad (ﷺ) is the Messenger of Allah.

At this time, only the person who has seen our sadness and sorrow in trouble can judge our happiness.

Hazrat Shibli (ra) says that Sheikh Abu Abdullah Andalusi (ra) approached and said, "Give me pure clothes." And he first took the clothes and tied the intention of prayer, and we waited for the sheikh to finish the prayer and tell us the whole story.

After a while, the Sheikh finished the prayer and sat facing us. Hazrat Shibli (ra) says that we thank the Almighty and All-Knowing Allah a thousand times, who separated us and reunited us. After the glory of our party was scattered, it was corrected again. We asked you to please explain how you came back despite the firm refusal.

Sheikh (ra) said! My friends! When you left me and returned, I hummed in front of Allah and prayed, O Allah! Please save me from this trouble. I am your guilty servant. Allah heard my plea and forgave my sins.

Hazrat Shibli (ra) asked whether there was any reason for his ordeal. Hazrat Sheikh said yes. When we landed in the village. We passed by idol houses and churches, seeing fire worshipers and cross worshipers engaged in worship other than Allah. Seeing them involved in the worship of non-Allah, arrogance arose in my heart

that we are believers and monotheists and how ignorant and stupid these unfortunates are that they worship unconscious things.

At that time, I heard an unseen voice say that whatever this faith and monotheism is, it is not your perfection; it is all by our grace. Do you consider your faith to be in your power, who despises them, and if you want, we will lead you astray now? At that moment, I felt like a bird had flown out of my heart, which was the truth of faith.

This caravan took their Sheikh along with them and reached Baghdad happily. Monasteries and cells were opened. The King also appeared to serve the Sheikh, presenting him with gifts. The Sheikh again engaged in his old activities. The teaching of Tafsir and Hadith began, and the work of education and training returned to normal. The Sheikh remembered everything he had forgotten. The number of students reached forty thousand.

In the same way, one day the Shaykh was sitting with his students and devotees after offering the morning prayer when someone suddenly knocked on the door. Hazrat Shibli (ra) went to the door and saw a person standing, wrapped in black. He asked who you are and where you come from. The visitor said, "Tell Sheikh Abu Abdullah Andalusi (ra) that the girl he left behind in such a village is here to serve you." It is true that when one becomes Allah's, the whole world becomes his, and whoever turns away from Allah, then everything turns away from Him.

Hazrat Shibli (ra) says I went to my Shaykh and told him about the girl's arrival. Hearing this, Hazrat Shaikh turned yellow and began to tremble with fear. After that, the girl was allowed to enter. The girl started crying after seeing the Sheikh. She was not being spoken to because of this pain.

Sheikh asked the girl how you came here and who brought you here.

The girl said, O my chief! When you left our village, and I got the news, I was so restless that I felt neither thirsty nor sleepy. The whole night was changing turns, and I fell asleep for a while. In this state, I saw a person in a dream saying that if you want to enter the faith, you should stop worshiping idols and follow the Shaykh. By following repentance from your religion and entering the Sheikh's religion,

In my dream, the girl said I asked this person about Sheikh's religion. The person said that Sheikh's religion is Islam. I said what Islam is. He said to bear witness that there is no god but Allah, and Muhammad (ﷺ) is His rightful Messenger. I said OK. How can I reach Sheikh?

"Close your eyes and put your hand in my hand," said the man. The girl said OK and stood up. She gave this person her hand. He (the person) held my hand, walked a little distance, and said, open your eyes now. When I opened my eyes,

I found myself in Baghdad on the banks of the Tigris. I was looking with tears in my eyes to see where I had reached in a few minutes. The man pointed to the room and spoke! Tell the sheik that your brother (Hazrat Khidr, peace be upon him) greets you. I reached here according to the instructions of this person, now you convert me to a Muslim.

Sheikh Abu Abdullah Andalusi (ra) converted this girl to Islam and kept her in his neighbour's room so that she would continue worshiping there. The girl stayed there and engaged in worship. She excelled with others in asceticism and worship. She fasted all day and worshiped Allah at night. Due to this hard work, she became frail and then fell ill until his last hour came. Since the girl had come here, neither the Sheikh had seen her nor had she seen the Sheikh. She sent word to the Sheikh that she wanted to visit the Sheikh once before she died. When the Sheikh came to inquire about his mood, she greeted the Sheikh with a stammering tongue. Shaykh replied, "Don't worry, In-Sha-Allah (Allah willing), we will meet soon in heaven." The girl became silent after listening to Sheikh's words. And she became so quiet that she called this world goodbye in the morning.

(انا للّٰه و انا اليه راجعون)

(To Allah we belong and to Him we shall return)

The death of this girl saddened the Shaikh, but after that, the Shaikh also could not live long and departed from this mortal world. Hazrat Shibli (ra) says that a few days after the death of the Shaykh, he saw in a dream that the Shaykh Andalusi (ra) was residing in the garden of Paradise and that he had married seventy (70) wives, the first of whom was the same woman. Now, both are eternally rejoicing in the precious blessings of heaven. (Akabars Suluk wa Ahsan, p 67 to 76)

Hazrat Umar Farooq's (RA) letter to the river Nile

Hazrat Amr Bin Aas (RA) became its governor when Egypt was conquered. Once, the people there came to Hazrat Amr bin Aas (RA) and said that in this month, they make offerings to the River Nile every year, and if they don't make this offering, the water in the Nile stops, so they are forced to make offerings in this month. On the 12th of the month, a beautiful virgin girl who is the only child of her parents convinces her parents by giving them something. Then, they dress her in beautiful clothes and precious jewels. After bathing, the girl is thrown into the river to drown. Its water rises and starts splashing.

Hazrat Amr bin Aas (RA) said, I cannot allow this ignorant ritual; Islam has come to eradicate such childish rituals, and this time, you will not do it. If this ritual was not performed, the water of the River Nile did not rise, and within a month, the river dried up. The people were fed up and ready to leave Egypt.

Hazrat Amr bin Aas (RA) was also worried and sent the information about this incident to Hazrat Umar Farooq (RA) in Madinah. When the letter of Hazrat Amr Bin Aas (RA) was received by the Caliph of the Muslims, Ameer-ul Momineen Hazrat Umar Farooq (RA), he wrote to him in reply that what you did was right. Now, in this letter of yours, I am writing a letter in the name of the Nile River to take it and put it in the Nile River. When this letter was received by Hazrat Amr bin Aas (RA), he saw the slip which had been ordered by Hazrat Omar (RA) to be thrown into the Nile. It was written on it.

This is a letter from the servant of Allah, Ameer al-Mominin Umar bin Khattab, to the people of Egypt, to the Nile River.

"And after praise and salutation is that if you are running on your behalf and of your own will, then do not rank well, and if Allah is the One, the Wrath of Allah keeps you going, then we ask Allah to keep you running."

Taking this paper, Hazrat Amr Bin Aas (RA) threw it into the Nile River; not even a night had passed, and 16 cubits of water began flowing into the Nile; at that time, the drought in Egypt ended. Inflation turned into deflation. With this letter, this region became green and lush. The river began to flow with full vigour, and after that year, the ritual of offering the young girl ended.

(Tafseer Ibn Kathir Volume 4 p.213)

Note: It is said that 1400 years have passed since the message of Hazrat Umar (RA) was received by the river Nile. During that time, the river water never decreased. Allah knows best

The story of Hazrat Habib Ajami's (ra) repentance

Hazrat Habib Ajami (ra) was wealthy. His livelihood was usury. He made a living by lending money to people and charging interest. One day, his wife said there was nothing to cook in the house, so he arranged some food. Habib Ajami (ra) left the house and knocked on the door of one of his debtors. Incidentally, the owner of the house was not at home. His wife said that her husband was not. Habib Ajami (ra) said I want my money installment, not your husband. To this, the woman replied that when the husband is not home, where will the interest amount be received? On this, Habib Ajami (ra) said again rudely that I am not concerned with anything of yours. If you don't pay the installment, I will also claim damages for the time wasted. The debtor's wife said, "When we have no money, where will we pay the interest installment, and then where will we pay the damages?" Habib Ajami (ra) hit the foot on the door and spoke! I will not go empty-handed; I will go with something.

The debtor's wife was furious. She thought he was a strange miser when I was describing my compulsion and disability, yet this demand was being made. To get rid of his life, he said that yesterday we slaughtered a goat, its meat, etc., is gone, its head is left, if you want to take it. Habib said, "Give me the same." The woman gave that head of the goat to him, and he came home with it and said to his wife, "This head has been received as compensation; cook it today."

Habib Ajami's (ra) wife said that work cannot be done with an empty head. Fuel wood, chilli spices, and other items are also required but not available. Habib Ajami (ra) said, "Don't worry. I also bring these things with interest." He went out again and brought all the things of interest. The wife put the pot on the stove to cook the curry and put the head meat in it to boil. After some time, the curry was ready, and the wife said. The curry is cooked, so eat it. Just then, there was a knock at the door. When he opened the door, a poor man stood there asking for alms. Habib Ajami (ra) was furious after seeing the poor man. Don't you know that this is a receiver's house? I receive money from people all day, so you came to collect from me. Have some shame and get your way. The fakir humbly pleaded, sir, I am hungry; for the sake of Allah, feed me some food. Habib Ajmi (ra) said, "Go, I told you once that you will not get food."

On this, the fakir said, O Habib! I am also your disciple; just as you stand stubbornly at people's doors and do not leave without taking something, I, too, will not leave here without taking something. On this, Habib Ajami (ra) again said that I have given loans to people and demand interest. What have you given me that you have come to take? The poor man said that the poor and the needy also have a share in the wealth of the rich, and I have come to receive my share, and I will leave after receiving it.

Habib (ra) spoke angrily! Get out of here; I still care about you; otherwise, someone else would have made him sign the paper and charged him for his time. Fakir Said! Habib! You are dying of stinginess. I have not asked you for any wealth. I am only asking for something to eat.

Habib Ajami (ra) said harshly, " O stupid Faqir! I have told you that I will not give you anything, and even if I give you wealth, you cannot become rich with it, but I will indeed become poor. Giving you something to eat will not fill your stomach, and I will still be hungry.

The fakir got angry at this and said, O Habib! If giving me food will make me hungry, then don't give me food, but remember one thing: when Allah intends to keep someone hungry, that person will never be able to fill his stomach, and today you will be hungry by Allah's command.

Habib Ajami (ra) was not affected even after listening to the poor man, but his wife's heart sank, and she asked her husband to give him food, but she was helpless in the face of his stubbornness. She tried hard to get Habib Ajami (ra) to provide some food for people experiencing poverty, but Habib Ajami (ra) was dominated by greed. He also cursed his wife and chased the poor man away. The beggar was an angel sent by Allah who came in human form. When he made this bad prayer that if he did not give me food, he would not be able to eat himself.

To deny this, Habib Ajami (ra) told his wife, "Bring food. I will now show the fakir by eating." When the wife opened the lid of the pot to take out the curry, she was surprised to find it filled with blood rather than broth and salt. She called Habib Ajami (ra) and showed him the pot. At first, Habib Ajami (ra) considered the curry's colour and smell, and when he was satisfied that it was indeed blood, he also realized. Now the wife got a chance to speak; she said that you have always acted miserably and sucked people's blood for your lust. You made people's lives miserable by adding layer upon layer of debt, and today, this questioner was probably an angel sent by Allah. You misbehaved, and Allah changed our curry with the blood that you have sucked from people.

Habib Ajami's (ra) condition was already disturbing; his wife's harsh words from above-added fuel to the fire, and he ran to find the poor man, but he had disappeared to an unknown place. When he returned home from this trouble, his wife told him to accept my advice. He asked, tell me quickly; I am very anxious and indecisive; I do not know what punishment will be given. On this, his wife said that all the debts you must take from people should be forgiven immediately. Hearing the news of your generosity, the poor man will come running.

Habib Ajami (ra) said, "But how will I spend my whole life without money?" The wife replied that this was a complex matter. You have lived in luxury for so many days, now work hard for the rest of your life, trade, and money can be earned or lost in any way. Habib Ajami (ra) was immersed in thoughts; leaving the dirty business, wealth, and luxury was difficult. As soon as he thought of going to the company, the confusion in his mind increased, but then suddenly, Habib Ajami's (ra) heart started to hate and resent the business. At the same time, he became clean and came to the masjid, performed the prayer, prostrated himself, and asked Allah Almighty.

Oh my God! I am a sinner, a victim of mistakes and evil deeds. I want to be unrelated to them. Please help me because my intellect is weak. Instead of handing me over to my intellect, guide and help me. I promise to end my usurious business and forgive my debts to people.

Habib Ajami's (ra) heart and mind got peace and contentment when the prayer ended. Allah Almighty encouraged him to stick to his decision and guided him by abandoning the life of sin. He immediately told his wife that I would repent of my sins before you and lead a good life. The wife was pleased and said you have found life's truth. I will be your witness till the day of judgment. Hearing this, Habib Ajami's (ra) face shone with the light of consolation and healing. He immediately came out of the house and used to tell people loudly that whoever borrows from me should write a letter of forgiveness for the loan. When people heard Habib Ajami (ra) speaking against his nature and habit, most thought Habib Ajami (ra) was telling a new way to squeeze people's blood. When the boys of the street saw you, they started warning each other not to come near him because it was like touching the fire of hell.

Habib Ajami (ra) was unfortunate to hear these things, but what should he say to anyone? These were all his evil deeds.

He went towards the assembly of Hazrat Khawaja Hasan Basri (ra) crying. There, the topic was also, according to him. Which opened the closed windows of his mind, and later, the soulful speech and advice of Hazrat Khawaja Hasan Basri (ra) changed his body. He also repented before Hazrat Khawaja Hasan Basri (ra) and made him a witness. He promised Allah that he would not even entertain the thought of abominable business-like usury and would forgive all the debts of the people.

Hazrat Khawaja Hasan Basri (ra) highly appreciated his decision to seek forgiveness and prayed for him. Habib Ajami (ra) returned home, taking the duaa of Hazrat Hasan Basri (ra). On the way, he met a person who owed him money. He asked him to come with me to my house, and I will write a forgiveness letter for

your debt. But the debtor said! If I go to your house, you will mistreat me. I will never go with you. Habib (ra) said! If you don't want to come to my house, Iwill come to yours and write you a letter. But that person disagreed and said you would go to my home, make noise, and disgrace me in the neighbourhood.

He began to cry and began to ask Allah Almighty, O Allah! I have become so unreliable that people don't believe in my goodness. He then said to his debtor, well, go, bring the paper here. I will write the loan waiver here. Now, the man had some confidence, and he was willing to walk home. On the way again, the boys on the street confronted Habib Ajmi (ra). The boys saw him and told their friends to move away, lest our flying dust falls on Habib Ajmi (ra) and we become sinners. The debtor was very surprised to hear this. At the same time, Habib Ajami (ra) fell into prostration and said, O Maula Karim! Your power also has strange spectacles. While I repented, you started proclaiming my good name.

From that time on, he started writing forgiveness letters to all his debtors and announced that anyone who owed him, wherever he was, should take a forgiveness letter from him. After forgiving all the creditors, he distributed all his assets among the people. After sharing everything, a questioner came; he had nothing left, so he took off his kurta. While that questioner was still there, another one came. He gave him the cloak of his wife and swept his feet with worldly wealth.

After that, both husband and wife built a chamber on the banks of the Euphrates and dedicated it to worship. He had made it his habit to go to Hazrat Hasan Basri (ra) during the day to study and worship throughout the night. Habib Ajami (ra) could not pronounce the Holy Quran correctly, so he was called Ajami.

Once, his wife said he should do some work to meet the family's food and drink needs, and he left the house to labour. But instead of working, he went to a masjid and worshiped Allah all day. When he reached home in the evening, his wife asked him what he had earned. He replied that the person I was working for was very kind and merciful, so I did not dare to ask him for work. But he said he would give you the total salary after 10 days, when needed. In the same way, he used to leave the house every day for work, then go to the masjid to worship Allah. Then, after ten days had passed, he thought, "What will I say when I go home today?" He was going toward home, immersed in the same thought.

On the other hand, Allah Ta'ala delivered a bag of flour, a slaughtered goat, ghee, honey, and three hundred dirhams to his house through an unseen person. He also conveyed this message to Habib, telling him to develop his work as a reward. We will give him even more labour. So, when he reached home, lost in his thoughts, the smell of food came from the house. When he went inside and asked

his wife about the situation, she told the whole story and conveyed her message to you. It occurred to him that Allah gave such a good reward in only ten days of worship, in which there was not even full attention. I don't know what rewards I will receive for worshiping him wholeheartedly. From that day, he left the world, immersed himself in the worship of Allah Almighty, and reached the level of Mustajab-ud-Dawah. May his prayers benefit not only him but also the people. (Tazkirah-tul-Auliya)

Hazrat Habib Ajami's (ra) spiritual disposition

Once, the soldiers of Hajjaj bin Yusuf were sent to arrest Hazrat Khawaja Hasan Basri (ra). Hazrat Khawaja Hasan Basri (ra) was the Sheikh and mentor of Hazrat Habib Ajami (ra). Hazrat Hasan Basri (ra) reached the place of worship of Hazrat Habib Ajami (ra) while hiding and said, Habib, hide me. The soldiers of Hajjaj are looking for me to arrest me. Habib Ajami (ra) said that you should go inside and hide. After a while, Habib Ajami (ra) stood at the door. Hajjaj soldiers came here looking for Hazrat Hasan Basri (ra). The soldiers asked him whether Hasan Basri (ra) had come here. He spoke! Yes! He came, and he was inside. The soldiers went inside the room and searched everywhere, but Hazrat Hasan Basri (ra) was not seen. Then the soldiers said to Hazrat Habib Ajami (ra) that you have lied to the soldiers of Hajjaj and that Hajjaj would punish you for this. He said that he came. So, the soldiers searched again but could not find Hazrat Hasan Basri (ra). They thought Habib was mad and went back.

After they left, Hazrat Hasan Basri (ra) said that you did not even consider being my teacher and that you had told them clearly about me. Habib Ajami (ra) said that he did not see you. I had acted truthfully, then you would have been safe, and if I had told a lie, indeed, we would both have been arrested.

Hearing this, Hazrat Hasan Basri (ra) asked what you had read and spoken. He said that Ayat-ul-Kursi twice, Surah Ikhlas twice, and (آمن الرسول…) Amen-ul-Rasool twice. After reading it, he asked Allah Almighty to protect Hasan (ra) only if he is handed over to you.

(Tazkirah-tul-Auliya)

Hazrat Junaid Baghdadi's (ra) defeat and win.

The incident of Hazrat Junaid al-Baghdadi (ra) becoming Wali Allah is written in the first volume of "*Muwaaz dur Mohabbat*" that Hazrat Junaid al-Baghdadi (ra) used to wrestle when he did not become Wali Allah. He was a royal wrestler, and when he won, he was rewarded with thousands from the treasury. When the money started running out, he would wrestle and earn money.

Once, a very weak Syed Sahib came and said that I would wrestle with Junaid. Everyone laughed at you for being old, frail, and unable to compete with him. He said I would beat him so much that I would knock him down, and Junaid would remember his defeat. His challenge was presented to the king, and the king accepted. Both came to the field on the day of the competition; Syed Sahib was trembling due to weakness. Before the wrestling started, Syed Sahib said in the ear of Junaid Baghdadi (RA) that I am a descendant of the Prophet (ﷺ) and I am inferior, and my house was starving. If I win the wrestling, I will get a prize, and the hunger in my house will disappear. You lose to me for the sake of the Prophet ﷺ. Sir, please disrespect yourself in the love of the Prophet ﷺ and make the Messenger of Allah ﷺ happy.

He just acted to show his strength, which is called fake wrestling, and then Junaid Baghdadi (ra) fell, and Syed Sahib climbed up and started punching him, and Hazrat Junaid Baghdadi (ra) continued to endure in the love of Allah and His Messenger (ﷺ).

Syed took all the prizes. On the same night, Hazrat Junaid Baghdadi (ra) saw Hazor Rasool Anwar ﷺ in a dream and said, O Junaid! You have sold your honour in my love; I will spread the sting of your honour in the whole world, and from that time, the name of Hazrat Junaid Baghdadi (ra) started to be counted among the saints of Allah.

(Muwaaz dur Mohabbat Vol. 1, p. 438, concerning the Hereafter, Part III, p. 231)

Repentance of Hazrat Dhul-Nun Misri (ra)

The incident of Hazrat Dhul-Nun Misri's (Subban bin Ibrahim) repentance is strange. That is, someone informed him that a young devotee lives in such-and-such a place. When he went to meet him, he saw that he was hanging upside down on a tree and was constantly saying to himself until you join me in the worship of Allah, I will continue to torture you like this even if you die. Seeing this incident, he felt very sorry for him and shed tears. He went in front of him, greeted him, and checked his mood. When he was asked about doing this, he said that this body is not willing to worship Allah, so I am punishing it.

He said I think that maybe you have killed someone or that you have committed some great sin. He replied that all sins arise due to mixing with the creatures, so I consider it a great sin to increase the ways and customs of the creatures. Hazrat Dhul-Nun (ra) said that you are a great ascetic. He said that if you want to see a great ascetic, go to the front mountain and see.

So, I reached there and saw a young man lying outside with his leg amputated and his body eaten by insects. When I saw this situation, on being asked, he said that one day, I was engaged in worship at the same place when a beautiful woman passed in front of me, seeing whom I was deceived by Satan and approached her. At that time, there was a call that

"O shameless!" After spending thirty years worshiping and obeying Allah, today, you have gone to worship Satan. So, I cut off one of my toes at the same time that I took the first step to sin with that toe.

Tell me why you have come to me as a sinner, and if you want to be a great ascetic, then go to the top of this mountain. But when I showed my disability to meet him because of his height, the young man started the elder's story.

He said that one day, someone told the elders on the top of the mountain that sustenance comes from hard work. Just from that day, he made a vow that I would not use the livelihood that the creature had a hand in. When some days passed without eating, Allah ordered the bees to gather around him and continue to provide him with honey. So, he always uses honey. After hearing this, Hazrat Dhul-Nun (ra) received a lesson, and from that time, he turned towards worship and austerity.

(Khazina-tul-Asfiya vol. 5, p. 48)

Repentance of Hazrat Bishr Hafi (ra)

Hazrat Bishr Hafi (ra) was a heavy drinker before his repentance. Once, he was going somewhere under the influence of alcohol and drunkenness. On the way, he saw a piece of paper on which "Bismillah Ur Rahman Ur Rahim" was written. Hazrat Bishr Hafi (ra) saw the name of Allah written on this piece of paper, so he picked it up respectfully, bought perfume, perfumed it, and then placed it in a high place.

On the same night, an older man saw in a dream that someone was saying, "Go and tell Bishr (ra) that you perfumed my name and honoured it and placed it in a high place. We will also purify you in the world and the Hereafter; he will grant him greatness and elevate him. These elders thought in their hearts that these human beings were drunkards and sinners. Maybe I saw the wrong dream, so he performed ablution, recited Nafil, and slept. The second time, he saw the same dream. Thus, three times, he saw the same dream and heard the same voice that our message was for humanity only. To deliver our message to him.

When morning came, he searched for the Bishr (ra). He found out that he was sitting in a drunken assembly. He reached there and called him. People said that he was unconscious under the influence of alcohol. He said that you people should somehow go and tell him that an important message has come to you, and that the person bringing it is standing outside. So those people went inside and said to Bishr (ra), "Get up, let's go, someone has brought you a message."

Bishr Hafi (ra) said, "Ask him whose message he has brought." When asked, the elder said! I have brought the message of Allah. Hearing this, he thought! What is news for me is the message of rebuke or punishment. He came out and listened to the message. After hearing the message, his condition changed, and he sincerely repented. He repented from every sin and evil and began to worship Allah. He reached such a high position that he began to live barefoot on the ground because of his knowledge of the truth. I stopped wearing shoes. That is why he became known as “Hafi.” ٭Hafi ٭is called the barefoot.

People asked him why he did not wear shoes, so he said Allah Almighty says, I have made the earth a place for you. So, it is impolite to wear shoes on a mat laid by the king.

(Marat al-Isra', Tazkirah-tul-Auliya)

Hazrat Ibrahim bin Adham (ra) and Allah's will

When Hazrat Ibrahim bin Adham (ra) said goodbye to the kingdom of Balkh, he had a small child. Growing up, he asked his mother where my father was one day. His mother narrated the incident and told him he was staying in Makkah at the time.

After that, his son preached throughout the city that those who wanted to join me on the Hajj would bear all their expenses. After hearing this sermon, about four thousand people were ready to follow him. Taking them with him, he reached the Kaaba to wish to see his father. After getting the Haram, he asked the elders of the Haram about his father, and they said that he was our Murshid, that he had gone to the forest to collect wood at that time, and that he would sell it and provide food for himself and us. Hearing this, the boy walked towards the forest and saw an older man carrying a load of wood on his head. When he went there, Hazrat Ibrahim (ra) raised his voice: Who buys pure goods instead of pure goods? Hearing this, a person bought wood in exchange for bread. He took these loaves in front of his devotees and engaged in prayer himself.

He always instructed his devotees never to stare at a woman or a hairless boy and to be especially careful when many women and hairless boys gather during Hajj. All people followed this guidance and participated in Tawaf with him. But once in the state of Tawaf, his boy came in front of him, and his eyes were fixed on him spontaneously. After completing Tawaf, his devotees asked that Allah have mercy on them because they indulged themselves in what you had instructed them to refrain from. Can you explain why? He said you do not know that when I called Balkh goodbye, I had a small child at that time, and I am sure that he is the same child. The next day, one of his disciples, searching for the caravan of Balkh, arrived and saw the same boy sitting in a precious tent, reciting the Holy Qur'an. Murid went to him and asked him who his father is.

Hearing this, the boy cried and said, "I have not seen my father, but seeing an old woodcutter yesterday, I felt that he might be my father." If I had questioned him, I was afraid he would have disappeared somewhere because he was running away from home. His name is Ibrahim bin Adham (ra).

Murid said, "Let me introduce you to him." He entered Mataf, taking the boy and his mother with him. The moment Hazrat Ibrahim's (ra) eyes fell on his wife and child, they spontaneously hugged him and fainted, crying. After regaining consciousness, Hazrat Ibrahim (ra) asked his son about his religion. The boy replied that Islam. He then asked you to read the Quran. The boy answered yes. Then he asked if he had received any other education besides this. The boy answered! Yes.

He said after hearing this! Alhamdulillah! After that, he raised his face towards the sky and spoke! Allah help me! Saying this, his son fell on the ground and died. When the devotees inquired about the reason, he said! When I embraced the child and was simultaneously overwhelmed with love and emotions, it was noted that I love others after claiming to be friends with them. After hearing this call, I said, O Allah! Either kill the boy or kill me. So, the prayer in favour of the boy was accepted.

(Tazkirah-tul-Mashaikh, p. 33)

Repentance of Hazrat Abdullah bin Mubarak (ra)

It is written in the early life circumstances of Hazrat Abdullah bin Mubarak (ra) that he was in love with a woman to such an extent that he could not be bothered by any side. It was a cold season, and one night, he stood by the wall of his beloved's house till morning. When the Adhan to prayer was called in the morning, he thought the call to worship for Isha was called. Still, immediately after the movement of people and the light appeared, it became clear that I had been standing next to the wall of my beloved all night and had waited so long for a creature to be free. Then he started saying to himself.

O Son of Mubarak! You spent the whole night for the sake of shame. How good it would have been if he had prayed all night.

He immediately repented and engaged in the worship of Allah, and attained such a status that one day his mother saw him sleeping under a tree, with a snake moving a narcissus branch in its mouth for air.

(Kashf Al-Majoob)

Meeting of Hazrat Shams Tabrizi (ra) and Maulana Rum (ra)

Maulana Rum (ra) was a great scholar of his time. All scholars were in awe of his glory. The king himself respected him. He had a luxurious house, a guard at the door, and every comfort and luxury was available. His glory was a library with a collection of research and rare books.

One day, when Hazrat Shams Tabriz (ra) came to him, he was in the library. Maulana Rum (ra) called him to the library. Maulana was studying a book of philosophy whose copy was only in his library. The focus and interest of the study were so great that, after formally welcoming the visiting guest, Maulana Rum (ra) again became absorbed in it.

Hazrat Shams Tabriz (ra) asked Maulana! "ایں چیست" (What is this) then Maulana Rum (ra) said in pride of knowledge! "ایں علمے است کہ تو نمی دانی" (This is the knowledge that you do not know)

Hazrat Shams Tabriz (ra) kept silent with a meaningful smile. Meanwhile, Maulana Rum (ra) went out of the room for work, and Hazrat Shams Tabriz (ra) picked up the same philosophy book and put it in the ablution tank inside the library.

When Maulana Rum (ra) returned and searched for this book, he could not see it. Maulana Rum's (ra) worry increased; Hazrat Shams Tabriz (ra) asked what his problem was, and then Maulana Rum (ra) asked about the book, and he said that I had put it in the water tank.

Maulana Rum (ra) became very angry and spoke harshly about this book. Hazrat Shams Tabriz (ra) asked what the point of being surprised and regretting is. Do you like that book very much? Maulana Rum (ra) fell on him in anger. He said, "Hold on, I will take out your book." He put his hand in the tank and took out the book. It was scorched until he touched it, and a little dust emerged.
Maulana Rum (ra) came wandering, and this scene changed the course of his life.
He asked Hazrat Shams Tabriz (ra)! "ایں چیست" "What is this?" He spoke!

"ایں علمے است کہ تو نمی دانی" (This is the knowledge that you do not know)
After that, Maulana Rum (ra) became the disciple of Hazrat Shams Tabriz (ra).
(Qasas al-Auliya)

Sheikh Abul Hasan Kharqani (ra) and Sultan Mahmud Ghaznavi

Hazrat Sheikh Abul Hasan Kharqani (ra) was a contemporary of Sultan Mahmud Ghaznavi (ra), and his fame spread far and wide. When Sultan Mahmud Ghaznavi (ra) learned about his fame, he wanted to visit him. So, he reached Kharqan from Ghazni with his army and sent a message to the Shaykh through a servant: I have come here from Ghazni to see you. You come here to my tent. At the same time, the Sultan instructed the messenger that if the Shaykh refused to come here, you should recite this verse of the Holy Quran to him.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡۖ فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا ( )

O you who believe! Obey Allah and obey the Messenger (Muhammad ﷺ) and those of you (Muslims) who are in authority. (And) If you differ in anything amongst yourselves, refer it to Allah and His Messenger (ﷺ) if you believe in Allah and the Last Day. That is more suitable for the final determination.

(Surat al-Nisa. 59)

The messenger came to the Sheikh's service and gave the Sultan's message, so he said! Keep me disabled. He recited the above verse:

Sheikh said!

در اطیعو اللہ چناں مستغرق ہوں کہ اطیعو ا الرسول خجالت ہا دارم تابہ اولو الامر چہ رسد

(I am so engrossed in obedience to Allah that I am ashamed to obey Allah's Messenger ﷺ).

That is, right now, I am so engrossed in obeying Allah that I am regretful and ashamed in the matter of following the Messenger of Allah (ﷺ). Then how can I be attracted to the (وَأُوْلِي ٱلْأَمْرِ) commandment. The messenger returned and told the sultan the answer, so he was moved with pity and appeared in the service of Sheikh Abul Hasan (ra), asking him to narrate the situation and sayings of Hazrat Ba Yazid Bastami (ra).

He spoke! The Shaykh said that whoever saw me had the misfortune removed from him (i.e., he was protected from disbelief and polytheism).

Sultan Mahmud (ra) said that Abu Lahab, Abu Jahl, and many other unbelievers saw the Messenger of Allah ,ﷺ but they remained unlucky (i.e., unbelievers). Is the rank of Ba Yazid (Nauzubillah) higher than the Holy Prophet (ﷺ)?

Hearing this, the Sheikh's face turned red with anger, and he said in a state of glory! Mahmoud! Do not step outside the limits of politeness. Abu Lahab, Abu Jahl, and other disbelievers did not see the Holy Prophet (ﷺ). Have you not read this verse in the Quran?

وَتَرَىٰهُمْ يَنظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ( )

They hear not, and you will see them looking at you, yet they see not.

(Surah Araf: 198)

Sultan Mahmud (ra) was very impressed by the Sheikh's words. And he asked to give me some advice.

Sheikh said! Always keep four things in mind.

1. By abstaining from something that has been forbidden.
2. Prayer with congregation
3. Generosity
4. Compassion for Allah's servants

Sultan said, pray for me. Sheikh raised his hands and spoke!

اللّٰهم اغفر للمومنين و المومنات

May Allah forgive the believers, men, and women believers

The Sultan requested that I pray for me especially. Sheikh said! May Allah have mercy on you, and may your end be good. Afterward, Sultan Mahmud placed a bag of Ashrafis before the Sheikh and asked him to accept this vow.

The Sheikh looked at the Sultan in surprise and then placed the barley bread in front of him. And he said This is your feast, eat it. After reciting Bismillah, the Sultan started eating the barley bread, and the first morsel got stuck in his throat.

Sheikh said! Perhaps the morsel got stuck in the throat. Sultan nodded yes.

The Sheikh said! So, this bag of Ashrafis will also get stuck in my throat. Please pick it up immediately. These Ashrafis are the king's food for the poor man, whose bread is the supreme blessing.

Sultan Mahmud submitted that Hazrat! If not all, accept some of them.

Sheikh came in glory and spoke! I have divorced the world. For me, these Ashrafis are forbidden. So don't insist on your point.

Remember, neither you nor I have the right to this money. Consider them as the trust of the nation. If you distribute it without the country's will, you will betray the nation's wealth and be guilty before Allah Almighty. If you want to give charity with this money, then many poor people in your country. When you fall asleep, they wake up because their stomachs are empty. And in your country, there are also such noble and white-clad people who seem comfortable but do not extend their hands because of self-righteousness. When the Day of Resurrection comes, these people of your nation will hold you by the neck because you keep distributing wealth to the undeserving people, and we remain out of your sight. At that time, you will have to answer everything.

Hearing the words of Hazrat Sheikh Abul Hasan Kharqani (ra), the Sultan was shaken, and tears came to his eyes. Then he said you are not accepting anything from me, so give me some blessing. The Sheikh took off his shirt and gave it to the Sultan.

The Sultan was pleased with this, and when he asked permission to go, the Sheikh stood up to pay his respects. The Sultan was surprised at the Sheikh's attitude. He asked! What is the reason why you are honouring me in this way now?

Sheikh said! When you entered the poor man's room, you smelled kingship in your heart and mind and wanted to show off your royal glory. That is why I did not care about King Mahmud. Now you are going, so your colour is different. Now you are leaving as a dervish and a man with a different temperament. Therefore, I consider it my duty to honour you. Not keeping such a person is not the way for Muslims. (Tazkirah-tul-Auliya)

The Qutb of the time

Once, a disciple of Hazrat Abul Hasan Kharqani (ra) asked him who the Qutub of the whole world was at that time. He spoke! To visit Qutub-e-Duran, you have to go to Mount Lebanon. He asked how I would know that Qutub was such a person after going to Mount Lebanon. He said that when you reach Mount Lebanon, there will be a funeral, and the person who will come to lead the funeral prayer will be at Qutub-e-Duran.

After a difficult and painful journey, the man left simultaneously and reached Mount Lebanon. He saw that a funeral had been arranged there, but the Imam had not yet arrived. People told him that the Imam was about to come. After a while, he saw a person hiding his face with a cloth. He performed the Janazah prayer and then returned after completing the funeral. The man stopped the Imam in his path and said, "Hazrat!" I have come from far away and am a follower of Hazrat Abul Hasan Kharqani (ra). With his permission and guidance, I have come to visit you. You remove the cloth from your face so that I can see you.

When he removed the cloth from his face, this person was surprised that the imam who led the funeral was Hazrat Abu Al-Hasan Kharqani (ra) himself. The person fainted at the same time, and when he regained consciousness, he found that Hazrat had gone. He asked people related to you where he came from and where he had gone.

People said that this Imam Sahib had come from Kharqan and had returned after offering prayers. At that time, it was Zuhr time. Now, that person started waiting for the Asr prayer so that he could have a conversation with him when Hazrat came to lead the prayer. After offering Asr prayer, when he started to return, this person wrapped his arms around him, held his hand, and asked, "Why did you send me so far when I am your follower?" You would have made me see in Kharqan. He spoke! Watch! Do not mention what you have seen to anyone. (Qasas al-Auliya)

The event of the pledge of allegiance by Hazrat Khwaja Bahauddin Naqshband (ra)

Hazrat Khawaja Bahauddin Naqshband Bukhari (ra) heard about the fame of Hazrat Khawaja Ameer Kulal's (ra) worship and Wilayat, so he went to meet him, and when he came near his monastery, he saw that there was a crowd of people gathered around a field. When he came near, he knew that wrestling was taking place in this field, and Hazrat Ameer Kulal (ra) was also participating.

This displeased him because Khawaja Ameer Kulal (ra) was a Jalil-ul-Qadr scholar bound by Shariat. When this matter arose in his heart, at the same time, he fell in doziness, and he saw in his dream that the field of doom was raised, and a marshy river stood between him and Paradise. When he wants to cross it, he gets into the river, and instead of pushing forward, he sinks into the swamp. In such a case, he worries about how to get out of it.

Meanwhile, Hazrat Ameer Kulal (ra) came, took his hand, took him out of the swamp, and took him to heaven on the other side. Then his eyes open. Before he asked Hazrat Ameer Kulal (ra), he addressed him, saying, "Bahauddin!" If we don't wrestle, where does this power come from to pull you out of the swamp? Hearing this, Hazrat Khwaja Bahauddin (ra) fell at the feet of Hazrat Amir Kulal (ra) and pledged allegiance to him.

(Qasas al-Auliya)

The spiritual dispossession of Hazrat Mujaddid Alf al-Thani (ra)

One day, an idea came to the heart of a dervish man named Mir Sharfuddin Hussain (ra): I should send some fine clothes from my house and some spices used in food, etc., to the service of Hazrat Mujaddid Alf al-Thani (ra). He collected those things and sent them to his foster brother, Allah Yar.

Coincidentally, a woman dear to him was a guest in his house. She started saying what these dervish people would do with such clothes. They will not wear them themselves. Darwish said their families will wear it if they do not. When Allah Yar presented those clothes and spices in the service of Hazrat Mujaddid (ra), he immediately said to take these spices and about the clothes, tell Mir Sharfuddin that these clothes are exquisite. But what is the use of Dervish? And give them to some women in your house because they can wear them. In this way, he also returned the clothes and other items.

(Qasas al-Auliya

The jinn fled by taking the name of Hazrat Adam Banuri (ra)

There was an incident in which a person came to the Khanqah of Hazrat Adam Banuri (ra) and told a murid, who then told the Sheikh, that a person had come from his town, Banur, for a meeting. Hazrat said to bring him inside. The devotee took him inside. That person came and sat next to him. He inquired about the conditions in Banur and the welfare of its people. Then he asked how you came. He said that I had come apprehensive. You have to help me. You consoled him and said why you are worried. I will try to help you. Let me know what's up.

He said, "Hazrat, I have a daughter. She got youthful, so I married her." As soon as I got married, I got into trouble. Hazrat asked! How? He submitted that after marriage, it was found that my girl was under the influence of a jinn. Her husband cannot go to her. As soon as he tries to get closer, someone pushes him. Fortunately, my son-in-law is unharmed. Hazrat asked what the genie does. He replied that he takes my daughter and locks himself in the room and does not allow anyone to enter. Hazrat asked what service I could do then. He replied I want my daughter to be chased away from this jinni. Hazrat said! Don't worry about the one he will leave her.

This person thought that Hazrat would give him some taweez, etc. But he did not show anything; he kept reading something silently for some time, and after that, he said. Go back. Call him by my name whenever that jinn comes and tell him to leave here; otherwise, he will suffer.

The man asked in desperation. Just something else. He will not give alms, etc. He said that there is no need for taweez. Say in the girl's ear on my behalf that Sheikh Adam (ra) has said that leave my girl; otherwise, the Sheikh will burn you.

The man returned, relieved, and whispered the exact words into his daughter's ear in disbelief. He was surprised that his daughter was excellent afterward and that her husband was unharmed. (Auliya Karam)

Hazrat Fazail bin Ayyad (ra)

Hazrat Fazail bin Ayaz (ra) was a resident of Marv and a Khorasani. There is also a saying that he was born in Samarkand (a famous city across the Mawara al-Nahar settled by Dhul-Qarnain) and raised in Abiward (the region between Sarakhas and Nisa in Khorasan). From there, his ancestors came to Kufa. Abu Ali and Abu Faiz were his surnames. He received the title of Khilafat from Khwaja Abdul Wahid bin

Zayd (ra). Hazrat Sheikh Al-Mashaikh Abi Ayyad bin Mansoor bin Muhammad Kufi (ra) also gave him a spiritual caliphate.

Fazail bin Musa (ra) says that Fazail bin Ayaz (ra) was a bandit. He used to commit robberies in Sarakhas and Abiward. So, the reason was that he fell in love with a girl. Once, he heard someone reciting this verse as he went to her after crossing the wall!

أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓاْ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ ٱللَّهِ وَمَا نَزَلَ مِنَ ٱلْحَقِّ وَلَا يَكُونُواْ كَٱلَّذِينَ أُوتُواْ ٱلْكِتَٰبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ( )

Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah's Reminder (this Qur'an), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Tourat (Torah) and the Injeel (Gospel)] before (i.e., Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fasiqun (the rebellious, the disobedient to Allah).

(Surat al-Hadid: 16)

He said: O Allah! The time has come, and I spent the night in a deserted ruin. There were a few other people. Some said we should leave, and some said we should stay here till morning. Because Fuzail is on the way, he will rob us. Fazail repented and granted them peace. He had settled in Makkah.

Hazrat Fazail bin Ayaz (ra) says!

1. When Allah loves a person, He increases his grief; when He does not like someone, He makes the world wide for him.
2. If the whole world is presented to me and I am not even asked to account for it, I will avoid it as one avoids passing by a dead body so that it does not come into contact with the clothes.
3. If I swear that I am a hypocrite. So, I'd instead claim that I'm not a hypocrite.
4. To leave work for the people is hypocrisy, and to do work for the people is shirk.

Abu Ali Razi (ra) says! I have been in the company of Fazail (ra) for thirty years, and I have never seen him laugh or smile. Except for the day his son died. That day, I asked him, and he spoke! When Allah Ta'ala liked a thing, I also liked it.

He says that when I disobey Allah, I find its effects in the behaviour of my donkey and servant.

Hazrat Fazail bin Ayaz (ra) had five caliphs.

1. Hazrat Khwaja Ibrahim bin Adham (ra)
2. Hazrat Khawaja Muhammad Shirazi (ra)
3. Hazrat Khwaja Bishr Hafi (ra)
4. Hazrat Sheikh Abi Raja Attari (ra)
5. Hazrat Khwaja Abdul Bari (ra)

He passed away in Muharram 187AH in Makkah. His grave is near Hazrat Umm al-Momineen Syeda Khadijah Al-Kubra (RA) in the cemetery of Jannat-ul-Maala in the blessed Makkah. His age at the time of death was eighty-six years (86).

Hazrat Abdullah bin Mubarak (ra) says that the death of Fudail (ra) ended his grief.

Patience of Imam Abu Hanifa (ra)

Some unlucky person got very angry and slapped Hazrat Imam Abu Hanifa (ra), then Hazrat Imam Abu Hanifa (ra) said to him with extreme gentleness and reluctance!

Brother! I can slap you, too, but I won't. I could complain to the Khalifa about you, but I won't. On the Day of Reckoning, I can cry out to Allah Almighty because of your cruelty, but I will not do it. Instead, if I reach the court of Allah Ta'ala on the Day of Resurrection and my intercession is accepted, I will not enter Paradise without you.

(Hadaiq Al-Hanafiah, according to the fantastic events of Imam Azam, p. 129)

The reign of Hazrat Ibrahim bin Adham (ra)

When Hazrat Ibrahim bin Adham (ra) left his kingdom and went elsewhere, the people and ministers of the government wanted to bring him back and searched for him. A minister went to you and saw you sitting on the riverbank, covered with a blanket. The minister submitted that the system of the kingdom was being disrupted and that you should visit. Sheikh was sewing his Gadri (blanket) when he threw the needle into the river and asked the minister to retrieve it. The minister asked many people to find the needle and take it out, but they all returned unsuccessfully, and the needle could not be found. Then he said, "Now look at my kingdom," and addressed the fishes, saying,

"Oh, fish! Bring my needle. Many fish had needles in their mouths; some were gold, and some were silver. He said to bring the same needle, which was made of iron, so that the fish would get that needle. He put that needle in front of the minister and spoke! See my kingdom. You are proud of your kingdom; we are proud of our kingdom.

(From Maulana Ashraf Ali Thanvi's favourite events, p. 26)

Attempt to steal the body of the Holy Prophet (ﷺ)

A strange incident has been recorded in history that a few centuries after the passing away of the Messenger of Allah ﷺ, two people (Jews) came to Madinah to exhume the blessed body of the Holy Prophet ﷺ. He rented a house near Masjid Nabawi and prayed and recited tasbih throughout the day. The people believed in them. They used to excavate a tunnel from this house to Roza Athar throughout the night, through the soil outside Madinah, and close it with a wooden board so that people could not see it. They don't let anyone come and don't suspect. For several weeks, those people were digging the tunnel. When these people started work, Allah Almighty informed the ruler of that time, Sultan Nooruddin Zangi (ra), through a dream. The Sultan visited the Holy Prophet ﷺ in a dream and saw his face filled with sorrow and sadness. You ﷺ are saying in the name of this king that these two people have tormented me, so get rid of them as soon as possible. And the appearance of these two persons was also shown to the king in his dream. After waking up from the dream, the king mentioned this dream to his minister. The minister said that it is known that an accident will happen in Madinah, so you should visit Madinah immediately. The king immediately took his army with him and hurriedly marched towards Madinah. By the time the king reached Madinah, they had dug the tunnel extensively and had come quite close to the body (Jism-e-Athar. If the king had delayed even a little longer, those people could have accomplished their task.

The king arranged a huge feast outside Madinah and announced that all the people of Madinah should attend the feast. All were ordered to exit through a particular door. The king stood to one side and carefully watched all those who came out until all the men of Madinah had gone out except the two men whom the king had seen in his dream. The king was amazed and asked the people if everyone had come out. People said that no one stayed inside anymore. The king said this could not be done; some people were inside now. People say that two pious people who do not take anything from anyone, do not go to anyone's feast, or meet anyone, are left inside. The king said it had to do with them, so when they were caught, they were the same two forms shown to the king in the dream. The

king immediately recognized them and imprisoned them. They were asked if they had caused any pain to the Messenger of Allah (ﷺ), so they denied it. When the king searched their house, he found a tunnel there. He confessed and explained their intentions. The king inspected this tunnel. It had reached the feet of the Prophet (ﷺ). The king kissed the holy feet of the Holy Prophet (ﷺ) and closed the tunnel. After that, the king dug the ground around the blessed grave into water and filled it with lead so that no one could reach it in the future. Both these criminals were killed. (History of Medina)

Note: From this incident, it is known that the infidels and opponents were also sure that the body of the Prophet ﷺ was safe and sound, that even after several hundred years had passed, this heinous and impure attempt was made. These people were among the People of the Book, so they knew that the bodies of the Prophets do not eat dust and that he is indeed a Prophet, but they did not confess because of malice and stubbornness.

Hazrat Bahauddin Naqshband Bukhari (ra) said!

What more miraculous powers do you want that we are still walking this earth with all these sins upon us and around us.

Chapter Eight

Some sayings of the Sufia Karam

This book has been compiled by considering the sayings and implications of the Auliya Karam; instead, they have been presented as arguments to resolve doubts and problems related to Tariqat and to provide proper guidance. The sayings of the Auliya Allah are like closing a river in a jar. Their sayings give life to the mind, light to the heart, and greatness to the character.

By reading and listening to the words that came out of the pure tongues of the friends of Allah (Auliya Allah), the events and observations that came into their hearts, and the sincere matters and acts of worship that appeared from their limbs and organs, the religion within a person is increased. Attraction is created, its functions are improved, and grace and qualities are created in the heart and mind, which cannot be described by pen and language.

Maulana Jami (ra) says!

If you do not get the companionship of Auliya Karams, then read their sayings and experiences. This is the spiritual companionship of these gentlemen.

Hazrat Junaid Baghdadi (ra) says!

The stories of Mashaikh are among the armies of Allah Almighty who come to the truth to strengthen and help the heart so that a person can attain the level of acceptance, i.e., there is a moderation between mathematics and physicality. The words of Allah's friends and congregants bring their friendship and love. By which their relation is obtained, and the hadith is pure. A man is with whom he loves.

Tasawwuf is to kill you with yourself and make you alive with yourself.

Hazrat Fazail bin Ayaz (ra) says!

On the Day of Judgment tomorrow, Allah will ask the servant, did you enmity with my enemy for my sake, or did you love my friend for my sake?

Hazrat Malik bin Dinar (ra) says!

The most beloved of actions to me is sincerity in actions.

Hazrat Abdullah bin Mubarak (ra) says!

Peace is forbidden to the hearts of the loved ones.

Hazrat Dhul-Nun Misri (ra) says!

Keeping company with Arif is like keeping company with Allah.

Hazrat Ibrahim bin Adham (ra) says!

O Allah! Please remove me from the humiliation of your disobedience and exalt me with the honour of submission.

Hazrat Bishr Hafi (ra) said!

A person who wants people to know him cannot enjoy the Hereafter.

Imam Quashari (ra) says!

As the Sufi overcomes the creatures, he remains present before the truth.

Hazrat Ali Haveri (ra) says!

The existence of humanity is a veil of Lordship, which cannot be removed without Mujahida in the place of Tasawwuf.

Hazrat Ba Yazid Bastami (ra) says!

If you see someone who has been given karamat until he flies in the air, then you should not be deceived by him until you know that he is in command and prohibition, in the protection of the limits of Allah and the fulfillment of the Shariat.

He spoke! I served Mujahida for thirty years, and in Mujahida, I did not find anything more complex than knowledge and properly following it. There was no disagreement among the scholars. I would have remained on the same Ijtihad and other issues besides the issue of abstraction and tawhid. The scholars' dispute is mercy.

Hazrat Abul Hasan Kharqani (ra) says!

Scholars are the inheritors of the knowledge of Rasulullah (ﷺ), and Auliya Allah is the manifestation of the attributes of the Holy Prophet (ﷺ).

Many men are in their graves and are alive, and many men walk the earth and are dead.

Hazrat Abul Hasan Noori (ra) says!

If you see a person claiming to be in a position with Allah that would remove him from the limits of Sharia, then you should not even go near that person.

Hazrat Mujaddid Alf Al Thani (ra) says!

By setting goals, faith becomes real.

No Wali Allah can reach the status of Sahabi, even if he is Hazrat Owais Qarni (ra).

Hazrat Sultan Bahu (ra) says!

The heart, which is a lump of flesh, when its window is opened, the eye of the heart becomes enlightened, and the heart begins to vibrate with Zikr Jahar, which is audible to itself and others can also hear, then its attributes. The lights become divine, evil traits and worldly love are removed from his heart, and he is immersed in divine remembrance from head to foot.

Hazrat Ashraf Ali Thanvi (ra) says!

The secret of special blessing in following Prophet Rasool Anwar ﷺ is that Allah Ta'ala loves the person who takes the form of Prophet ﷺ, that he is the same form of my Beloved, so this is the closest way to receive it.

If the words of Sufia Karam are shown against reality

Some of the sayings of the Sufia Karam have meanings contrary to what is apparent, and those unfamiliar with them object to them.

In Shamail Tirmidhi, it is narrated from Hazrat Anas (RA) that a person came and asked the Messenger of Allah (ﷺ) for a ride, and the Messenger of Allah (ﷺ) said: I will give you a she-camel child. He said, O Messenger of Allah (ﷺ), what will I do with a baby camel? I need it for riding. On this, he said that every camel is a camel's child.

Hazrat Hasan Basri (ra) narrates that an older woman came to the service of the Messenger of Allah ﷺ and said, O Messenger of Allah ﷺ, pray for Allah to enter me into Paradise. The Messenger of Allah (ﷺ) noted that an older woman will not enter Paradise. That woman began to return crying, then the Messenger of Allah (ﷺ) said! Tell her that she will not enter Paradise in old age, but all the women of Paradise will be entered as young virgins.

It is narrated from Hazrat Abu Hurairah (ra) that he came to the market and said to the people, "I see you here, and the inheritance of the Messenger of Allah (ﷺ) is being distributed in the masjid." Hearing this, the people ran towards it, then returned and said, "We did not see anything being divided." I saw only a few people reciting the Qur'an. He said that this is the legacy of your Prophet (ﷺ). (Narrated by Zareen)

Hazrat Thanvi (ra) stated in "al-Takshaf" that often in the speeches and writings of the elders, some contradictory subjects are found, whose justification and meaning are proved to be correct and in accordance with the incident after hearing it. Sometimes, their reason is dominance; sometimes, it is deliberately hidden from the public.

There is a holy hadith. Hazrat Abu Hurairah (RA) narrates that the Messenger of Allah (ﷺ) said that Allah would say to some people on the Day of Resurrection, I fell ill, and you did not visit me. He will say, Lord, how can I see you? You are the Lord of the worlds (i.e., what is your concern with illness), and then it will be said that you do not know that our servant was sick and did not visit him. Don't you know, if you had seen him, you would have found me with him? Then, in the same way, asking for food and asking for water have been mentioned in the hadith (that is, it has been said that we asked you for food, we asked you for water, that person will request the same thing and get the same answer), and the answer in both of them is that you asked me. He would find him.

Insolence in Akabar's (Auliya Allah) glory

Those who are in search of the Ulama-e-Haq and who cause them suffering are proud of humiliating them. Probably, but certainly, they are harming themselves more than the scholars. They will break the scholars as much as they may hurt them in some worldly pleasures, provided that these bad-mouthing people can reduce some of their destiny. Or earthly glory, which is a very worthless and unsustainable thing, will be able to harm. But these people are ruining themselves and causing harm to their religion and others. The Prophet ﷺ said that he is not from my ummah who does not respect our elders, does not show mercy to our younger ones, and does not value our scholars. After this saying of the Prophet ﷺ, those who abuse the scholars consider themselves the Ummah of Muhammadiyah (ﷺ). Holy Prophet ﷺ says that those who have the Qur'an are the guardians of Allah. Whoever is enmity with them is enmity with Allah. Whoever befriends them befriends Allah.

Imam Nawi (ra) writes in "*Sharh Mahazib*" that in Bukhari Sharif, Rasulullah (ﷺ) says that whoever persecutes one of my guardians, I declare war on him. Hazrat Abdullah bin Abbas (RA) says that whoever torments a jurist (scholar) has afflicted the Messenger of Allah (ﷺ), and whoever has tormented the Messenger of Allah (ﷺ) has tortured Allah. Maulana Abdul Hai (ra) writes in his fatwa that if the purpose of the abuser is to despise knowledge and scholars, then the jurists give him a fatwa of disbelief. If there is another reason, it is because of the person's transgression and Allah's anger. And there is no doubt about deserving the punishment of this world and the hereafter.

Khatam Jami Khawajagan Naqshbandiya

These Khatam Sharif are also common in other Salasil for their needs. The way to do this is first to raise your hand and recite Surah Al-Fatiha once and pray that Allah accepts this khatam-e-Khawajagan and bestows its reward upon the elders to whom this khatam is attributed.

One of the nobles of the chain is Khatam Sharif.

1. Khatam of Hazrat Dr. Ghulam Mustafa Khan (ra): " اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ "Isn't Allah sufficient for His servant? Five hundred (500) times first and last Durood Sharif, one hundred (100) times.

2. Khatam Hazrat Syed Zawar Hussain Shah Sahib (ra): " وَتَوَكَّلْ عَلَى اللّٰهِ وَكَفٰى بِاللّٰهِ وَكِيْلًا". (And trusting in Allah is sufficient, He is the Doer). Five hundred (500) times first and last Durood Sharif, one hundred (100) times.

3. Khatam of Hazrat Khwaja Muhammad Saeed Qureshi (ra): "وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ"

"(And whoever trusts in Allah, then Allah is sufficient for him). Five hundred (500) times first and last Durood Sharif, one hundred (100) times.

4. Khatam of Hazrat Khwaja Fazl Ali Qureshi (ra): " ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ "
(This is the bounty of Allah, He gives it to whomever He wills, and Allah is of great bounty). Five hundred (500) times first and last Durood Sharif, one hundred (100) times.

5. Khatam of Hazrat Khwaja Sirajuddin Shah (ra).
"لَآ اِلٰهَ اِلَّا اللّٰه وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ" There is no god except Allah, there is no partner for Him, and for Him belongs the kingdom, and for Him is praise, and He is for all things. Five hundred (500) times first and last Durood Sharif, one hundred (100) times.

6. Khatam of Hazrat Khwaja Muhammad Usman Damani (ra).
"سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِيْم وَبِحَمْدِهٖ" Five hundred (500) times first and finally Durood Sharif one hundred (100) times.

7. Khatam of Hazrat Dost Muhammad Kandhari (ra): " رَبِّ لَا تَذَرْنِيْ فَرْدًا وَّاَنْتَ خَيْرُ الْوَارِثِيْنَ "
Lord, do not leave an individual and you are good to the heirs. Five hundred (500) times first and last Durood Sharif, one hundred (100) times.

8. Khatam of Hazrat Khwaja Ahmad Saeed (ra). "يَا رَحِيْمَ كُلَّ صَرِيْخٍ وَّ مَكْرُوْبٍ وَ غِيَاثَهُ وَ مَعَاذَهُ يَا رَحِيْمُ" Five hundred (500) times first last Durood Sharif one hundred (100) times.

9. Khatam of Hazrat Shah Abdullah Ghulam Ali Mujaddid Dehlvi (ra). "يَا اَللّٰهُ يَا رَحْمٰنُ يَا رَحِيْمُ يَا اَرْحَمَ الرَّاحِمِيْنَ وَ صَلَّى اللّٰهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهٖ سَيِّدُ نَا مُحَمَّدٍ" (500)) the first time, the end of Durood Sharif, one hundred (100) times.

10. Khatam of Hazrat Mirza Mazhar Jan Janan (ra): "يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ" (O living, O abiding companion, I seek Your mercy). Five hundred (500) times first and last Durood Sharif, one hundred (100) times.

11. Khatam Hazrat Khwaja Masoom Farooqi (ra): "لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحَانَكَ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ" (Allah, there is no god but You, so pure is I, indeed, I am among the wrongdoers). Five hundred (500) times first and last Durood Sharif, one hundred (100) times. After every one hundred times, he recited فاستجبنا لهٗ وَ نَجَّيْنٰهُ مِنَ الْغَمِّ وَ كَذٰلِكَ نُنْجِي الْمُؤْمِنِيْنَ.

12. Khatam of Hazrat Imam Rabbani Mujaddid Alf-Al-Thani Sheikh Ahmad Farooqi Sirhindi (ra): "لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ" There is no fear and no power except with Allah. Five hundred (500) times first and last Durood Sharif, one hundred (100) times.

13. Khatam of Hazrat Khwaja Baqi Ballah (ra): "يَا بَاقِيْ اَنْتَ الْبَاقِيْ" (O ever-present, ever-present). Five hundred (500) times first and last Durood Sharif, one hundred (100) times.

14. Khatam of Hazrat Khawaja Shah Bahauddin Naqshband Bukhari (ra): "يَا خَفِيَّ اللُّطْفِ اَدْرِكْنِيْ بِلُطْفِكَ الْخَفِيِّ". Five hundred (500) times first and last Durood Sharif one hundred (100) times. (O hidden and subtle, show me your hidden grace)

15. Khatam of Hazrat Mehboob-e-Subhani Sheikh Abdul Qadir Jilani (ra): "حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ نِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيْرُ". Five hundred (500) times first and last Durood Sharif one hundred (100) times.

16. Khatam of Hazrat Khairul Khalq Syed Al-Awaleen and Al-Akhereen Syedna Maulana Muhammad Rasulullah ﷺ.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَاِخْوَانِهٖ صَلٰوةً تُنَجِّيْنَا بِهَا مِنْ جَمِيْعِ الْاَهْوَالِ وَالْاٰفَاتِ وَتَقْضِيْ لَنَا بِهَا جَمِيْعَ الْحَاجَاتِ وَتُطَهِّرُنَا بِهَا مِنْ جَمِيْعِ السَّيِّاٰتِ وَتَرْفَعُنَا بِهَا عِنْدَكَ اَعْلَى الدَّرَجَاتِ وَتُبَلِّغُنَا بِهَا اَقْصَى الْغَايَاتِ مِنْ جَمِيْعِ الْخَيْرَاتِ فِي الْحَيٰوةِ وَبَعْدَ الْمَمَاتِ ؕ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ O

Darood Tunajjina

Once there was a pious man Skeikh Moosa Zurair travelling on a ship when it started to sink due to a heavy storm.[8] In his sleep he saw the Holy Prophet *(Peace and blessings of Allah Almighty be upon him)*. The Holy Prophet *(Peace and blessings of Allah Almighty be upon him)* instructed Moosa Zurair to recite Durood Tunjina 1000 times. Moosa Zurair awoke from his sleep and proceeded to recite Durood Tunjina. As soon as he had finished reading 300 times, the storm subsided and the ship was saved. This Durood is recommended during days of calamity, turmoil and distress. Seventy times a day is essential for relief from our problems and difficulties.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰى اٰلِ
سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ صَلٰوةً تُنَجِّيْنَا بِهَا مِنْ جَمِيْعِ
الْاَهْوَالِ وَالْاٰفَاتِ، وَتَقْضِيْ لَنَا بِهَا جَمِيْعَ الْحَاجَاتِ،
وَتُطَهِّرُنَا بِهَا مِنْ جَمِيْعِ السَّيِّئَاتِ، وَتَرْفَعُنَا بِهَا عِنْدَكَ
اَعْلَى الدَّرَجَاتِ، وَتُبَلِّغُنَا بِهَا اَقْصَى الْغَايَاتِ مِنْ جَمِيْعِ
الْخَيْرَاتِ، فِى الْحَيٰوةِ وَبَعْدَ الْمَمَاتِ، اِنَّكَ عَلٰى كُلِّ
شَىْءٍ قَدِيْرٌ.

O 'Allah! Shower blessings on Muhammad (pbuh) Our Master, and his family, such blessings, by means of which Thou may relieve us of all anxieties and calamities. Thou may satisfy all our needs. Thou may clean us of all evils and thanks for which Thou may grant us high position and high rank and status in Thy presence. Thou may lead us to the utmost limit in our aspirations and capacity in whatever is best in this world as well as in the Hereafter as Thou has the full power over everything.

ALLAH HUMMA SALLE ALA SAI-YE-DENA WA MAU-LA-NA MUHAMMADIW WA A'LA AALE SAI-YE DE NA WA MAU-LA NA MUHAMMADIN SA-LA-TAN TUNAJJEENA BE HA MIN JA-MEE-IL AH WAALE WAL-AAFAA-TE WA TAQ ZEE LANA BE HAA JA-MEE-AL HAA-JAA-TE WA TO T(W)AHE RO NAA BE HA MIN JA MEE IS-SAYYE AATE WA TAR FA 'OO NA BE HA 'IN DAKA A'A-LADDA RA JA TE WA TO BALLE GU NA BE HA AQ-SAL GA-YAAT MIN JA MEE IL KHAI-RAAT FIL-HA-YATE WA BA' DAL MA MAAT IN-NA KA A'LA KOLLE SHAI-IN QADEER.

DUAA

اَللّٰهُمَّ حَبِّبْ اِلَيْنَا اْلاِ يْمَانَ وَزَيِّنْهُ فِىْ قُلُوْ بِنَا وَكَرِّهْ اِلَيْنَا الْكُفْرَ
وَالْفُسُوْقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّ شِدِيْنَ.
اَللّٰهُمَّ تَوَفَّنَا مُسْلِمِيْنَ وَاَلْحِقْنَا بِالصَّالِحِيْنَ
غَيْرَ خَزَايَا وَلَا مَفْتُوْنِيْنَ

☆☆☆

وَاٰخِرُ دَعْوٰنَآ اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

7th Muharram al-Haram 1445, Tuesday,

July 25, 2023

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1 - Biography of The Greatest Prophet (ﷺ)

(According to the Calendar)

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5 - What is Soul (Nafs)

6 - Historical Trees of Islam

7 - Hypocrisy

8 - Carelessness and Ignorance

9 - Muslim Protocols

10 - Biographies of Muhadeseen

11 - Biography of Imam-e-Azam

12 - Dajjal, Imam Mehdi and Hazrat Esa (AS)

13 - Great Women in Islamic History. V1 & 2

14 - Seerat Syedna Amir Muawiyah (RA)

15 - NAQSHBANDIA FAMILY

16 - STORIES OF AULIYA KARAM (ra)

17 – TASAWWUF

18 – Jihad and Mujahid

19 – Great Muslim Mothers

20 – Reputable Muslim Shaheed Ladies

21 – Speech Cautiousness

22 – Very Important Basic Masail

23 – Articles (English and Urdu)

24 – Khatamahu Misk (Kitab ad-Duaa)

25 – Assassination Attacks on the Rehmat-allil-Aalamin (ﷺ)

26 – Ghazwah Hind

سکندر نقشبندی صاحب کی اردو تصانیف

1- سیرتِ رسول اعظم ﷺ (ماہ و سال کے آئینہ میں)
2- ثانی اثنین۔ سیدنا ابو بکر صدیقؓ
3- سیرتِ امیر المومنین سیدنا علی المرتضیٰؓ
4- دل کی اقسام (قرآن کی روشنی میں)
5- نفس کا بیان
6- بشر و شجر
7- تصوف (قرآن و سنتِ رسول کریم ﷺ کی روشنی میں)
8- غفلت اور جہالت
9- اخلاقِ مومن
10 سیرتِ امامِ اعظم۔ ابو حنیفہؒ (حضرت نعمان بن ثابتؒ)
11- نفاق
12۔ سیرتِ سیدنا امیر معاویہؓ
13۔ خانوادۂ سلسلہ عالیہ نقشبندیہ
14۔ امتِ مسلمہ کی نامور شہداء خواتین
15۔ عظیم مسلمان مائیں
16۔ دجال، امام مہدی اور حضرت عیسیٰ علیہ السلام
17۔ اولیاء کرام کے ایمان افروز واقعات اور حالات
18۔ تاریخ اسلام کی عظیم خواتین (جلد اول)
19۔ تاریخ اسلام کی عظیم خواتین (جلد دوم)
20۔ جہاد اور مجاہد
21۔ ائمہ حدیث کے مختصر حالات
22۔ زبان کا بیان
23۔ انتہائی ضروری بنیادی مسائل
24۔ خطمہ مسک (کتاب الدعا)

25- غزوہ ہند

26. رحمۃ العالمین ﷺ پر قاتلانہ حملوں کا تذکرہ

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